

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXI.

Jackson, Miss., February 2, 1939

NEW SERIES  
VOLUME XLII. No. 5

## Who's Who and What's What

Dr. Geo. W. Taft, formerly president of Northern Baptist Seminary of Chicago, died recently in DeLand, Fla.

One sign of progress, at least of refusal to join the ranks of the degenerate: Maryland refused to legalize public lotteries.

There were four additions to First Church, Brookhaven, Sunday morning. Brother E. C. Williams will next week teach a training class in Winning to Christ.

We hear that Evangelist T. T. Martin has by the direction of his physician gone to bed for a month. We know of few men who have worked as hard and as long as he. May the Father deal graciously with him.

Dr. Simon Flexner, said to be one of the most eminent scientific investigators in the world, was sent to the Far East by the Rockefeller Foundation. On his return he said, "There is no organization in the world, either philanthropic or business, which is getting such large returns out of the money it spends as Foreign Missions."

A study course entitled "How To Win For Christ" has just been completed upon the Jones Junior College campus. This course was taught by Miss Kathryn Miley, student secretary, for the purpose of teaching Christian students how to keep others in God's work. Many students participated in this study, with thirteen taking the examination.—Maurice Morris, B. S. U. Rep.

Central Baptist Pastors' Conference meets at First Church, Jackson, Monday 9:30 A. M., Feb. 12. On the program are Devotional by H. D. Jordan; Benefits of Church Bulletin by C. Z. Holland; Perennial Evangelism by W. A. Bell; Study Courses and Evangelism by A. J. Wilds; Importance of Gospel Music by A. S. Johnston; Bible Study by M. O. Patterson; adjourn at 12:30.

There were five additions to the church at Clinton Sunday evening. Dr. M. O. Patterson preached on Prayer. Dr. W. D. Hudgins came Monday and preached Monday evening and twice a day through the week. Training classes were taught the week before on the Plan of Salvation, attended by about 300. Students of Mississippi and Hillman Colleges constitute a large part of the congregation and are taking active part in the work.

Our people are hearing and talking more about evangelism and missions. And when we talk about known. We hope also they are praying more than ever before. Revivals and evangelism are joined together in the purpose of God. Evangelism is making known the gospel of Jesus to the lost. But we have never known people to bear effective testimony to the Lord unless they have beforehand a new and living sense of his presence and power in their own hearts. This is what we commonly call a revival. It is a reawakening of love to Him and a new impartation of power for service. This is a constantly growing experience, in which the newness of life is constantly experienced. Grace received last year does not suffice for this year. John says "Of his fulness have we all received and grace upon grace." Like the incoming tides of the ocean they follow one upon the other, until every inlet of our souls has been "filled unto all the fulness of God."

## TO MISSISSIPPI BAPTISTS

Your Secretary says:

I pledge my Lord and you, my love for every Mississippi Baptist—and others. I have never been pastor to one faction or group within the church, to the exclusion of others. I will be secretary to all our people.

I pledge my Lord and you, that I will continue to go after lost people for Christ. I believe our headquarters offices should be a most spiritual and evangelistic place. All our institutions, field workers, periodicals, pastors, deacons, leaders, men, women, boys and girls in Christ should be on fire with a holy zeal going after lost people to the ends of the earth. We may be when we start at home.

I pledge my Lord and you to answer calls from my brethren as I am able. I will be in the field most of the time.

I pledge my Lord and you to play the game, and play it fairly—my ideal—the Golden Rule. Matt. 7:12.

I pledge loyalty to every institution dear to our people.

I pledge an honest and economic administration of my Lord's money. This purpose includes payment of debts in His name. In two years of special government social serving during the depression, I administered almost a half million dollars and was held personally accountable for every penny of it. I shall be faithful again.

I pledge faithfulness to the word of God.

I pledge to give myself to building His Church. Matt. 16:18. Eph. 5:25.

I pledge to help as I may in preaching the Gospel of His Kingdom. Matt. 4:17. Mt. 6:33.

I pledge to pray for you and with you, in your victories, and in your defeats, in your joys and in your sorrows.

Numbers 6:24-26.

Signed: D. A. (Scotchie) McCall.

—BR—

First Church, Jackson, Tenn., will spent \$50,000 renovating their church building.

In the office of Sunday School Secretary E. C. Williams on last Saturday all the employees of the Convention Board gathered to show honor and affection for Dr. R. B. Gunter who retired from office Feb. 1. It was a friendly family gathering in which informal remarks were made by various ones from the offices, a light repast was served and Dr. and Mrs. Gunter were presented with a silver pitcher and a combination flower, fruit and food basket. All expressed the wish that we are to see Dr. Gunter about Baptist headquarters often in the future. The gathering dispersed after a brief prayer by Dr. Gunter.

Southwest Mississippi Baptist pastors from 9 counties meet at First Church, McComb, Feb. 13-14. Bed and breakfast free. There are 100 preachers in this territory, and all are invited. The program includes five addresses by Dr. M. O. Patterson of Mississippi College on (1) First Great Fight Against the Missionary Gospel, (2) A Dishonest Man Made Honest, (3) Baptists and Their Beliefs, I Pe. 3:15 and Jude 3, (4) Christianity a Religion of Conflict, and (5) Prayer and the Missionary Gospel. The editor of the Record is on for three addresses on Evangelism. Rev. W. A. Green will also speak twice on Evangelism. Devotional and song and praise services will be conducted by Rev. S. G. Pope, Rev. A. E. Pardue, Rev. Felix Arnold and Rev. C. W. Thompson. Close at 3:05 Tuesday, 14th.

Dr. R. F. Jaudon of Tabernacle Church, Kansas City, Mo., is spending four months in Europe. His pulpit is being supplied by Rev. Fr. E. Means a graduate student in Southwestern Seminary.

The men's class of the Sunday school of First Church, Brookhaven, on last Sunday made a special offering to assist the students in the Baptist Bible Institute to purchase a bus for their city mission work.

We are sorry to learn of the death of Pastor E. E. Huntsberry of West Monroe Church, La. He was several years ago pastor of Fifteenth Ave. Church, Meridian, and was widely known for his evangelistic zeal. He was a native of Louisiana, attended Louisiana College and the Southwestern Seminary.

First Church at Canton has had additions every Sunday in January, 13 in all, at their regular services. They have just sent in a check to the Cooperative Program for \$221.42, making monthly remittances, besides contributions to the 100,000 Club, the 5,000 Club, and to the Baptist Bible Institute.

The Baptist Foundation of Texas is trustee of endowment funds of many of the Texas colleges including the Bishop College for Negroes at Marshall. Buckner Orphans Home has the largest endowment. Next is Baylor University with over a million and a half; Mary Hardin-Baylor College has over half a million; Southwestern Seminary has \$185,592.16.

In a personal letter to the editor a brother in the northern part of the state expresses his approval of the Record's protest against liquor advertising in the daily papers. He himself is in the habit of protesting against them to the secular editors, and believes if others would join him in this it could be made productive of good results. He believes that liquor advertising is one of the contributing causes of accidents and crime.

To the members of Fayette Baptist Church. With this issue The Baptist Record comes to you from our church with the hope and prayer that you will read its pages from week to week. The Record has proven its value in other churches and surely it will help make of us more efficient Christians and more intelligent Baptists. If you enjoy your Record let it be known to the church and help it to continue to visit each of the families of our church.

There is a close and vital connection between evangelism and mission. And when we talk about a Southwide or worldwide evangelistic campaign we must be aware of the fact that they are inseparable. Evangelism is just giving the gospel to the man or community that does not know or recognize God. God's message is always to the individual. It may be addressed to the masses, but you will constantly hear the refrain, "He that hath an ear let him hear." God deals with men one by one. But he deals with the individual that he may make him the means of reaching others. The kingdom of heaven is like leaven, and leaven works by contact of one particle with another. No church will be permanently or genuinely interested in local evangelism, that does not have a constantly widening program, one that at last reaches to the ends of the earth. We know some churches which are suffering today because of a burnt out evangelism, one that has exhausted itself in its local community and did not spread abroad to all the needy places of earth.



## Sparks and Splinters

Baptist Seminaries which teach that the Bible is the infalible word of God are growing in number of students. Others are not.

Dr. J. Norris Palmer of Baton Rouge, La., has been called to First Church, Beaumont, Texas. And has accepted.

In the report of the Ecru Bible Conference it was said that fifty per cent were present. It should have been fifty preachers.

Another governor comes out on the right side: Governor O'Daniel of Texas says he will not favor race track gambling in Texas.

Dr. C. E. Maddy on his return from the missionary conference at Madras, India, was delayed in Italy, but expects to reach Richmond Jan. 31.

South Carolina Baptists show an increase in membership of 10,000 in 1938 over 1937. The average annual growth for the past twenty-one years is 6,000.

The Baptist Courier tells us that the new governor of South Carolina has begun the enforcement of the laws against liquor sales and gambling. The governor of any state is the chief and final law enforcement officer.

The statewide evangelistic conference provided by the Convention Board will meet on Monday the twenty-seventh of February at 2 P. M. instead of Tuesday as previously announced. Already Dr. L. R. Scarborough, Dr. T. L. Holcomb of Nashville, Dr. W. R. White of Oklahoma City have agreed to take part on the program. Dr. Ellis A. Fuller of Atlanta will probably be one of the speakers. This is one of the most important conferences ever held in the state, and our people who are interested in promoting a revival should avail themselves of it.

At Davis Memorial Church last week Mr. J. J. House was ordained as a deacon. Pastor A. S. Johnston led the ordaining prayer. The deacons of the church, with the preachers present laid their hands on the head of the newly elected deacon. The editor by invitation of the church and pastor preached the sermon. The whole congregation gave to brother House and his wife their hands in token of fellowship and cooperation in service. This aggressive board of deacons and the pastor recently recommended to the church that the Baptist Record be sent to every family in the church, and it is being done.

We are trying to build a great hymnological library here at the Southwestern Baptist Theological Seminary and I would greatly appreciate it if our friends over the South would send in to us copies of old hymnals and song books. Either those with only the words or with words and music. Names of some of these old books are: "Old Sacred Harp," "Christian Harmony," "Temple Star," and "The Psalmist." These hymnals are to be preserved for reference and information during the coming years.—I. E. Reynolds.

One reason why a pastor should not teach a Sunday school class is that he needs to go about among the classes and see what sort of teaching is being done. It is the privilege of this writer to visit a good many Sunday schools, and to hear the teachers in their efforts to give the lesson of the Bible to their classes. Some of it is a delight, and some of it is pitiful. We sometimes wonder why people go to Sunday school when there is so much poor teaching done. We are afraid that one reason some people go away from Sunday school and do not go to the preaching service, is that they think the sermon is like what they get in the class. We do not know any place in all our work that is in more need of strengthening than the teaching in Sunday school classes. There are many good helps for those who want to study the lesson. There are some of these however that are very sorry. The pastor should know what sort of teaching his people are getting and should make a diligent effort to improve it. The man or woman who thinks he can teach the Bible without thorough preparation is only a little better than the preacher who thinks he can preach without preparation.

Rev. N. R. Stone, evangelist, is spending a while in Jackson and is available as pulpit supply.

Rev. W. Clyde Hankins who went a few months ago from Indianola, Miss., to Houston Heights, Texas, has now gone to Field St. Church, Cleburne, Texas.

Mr. Colgate whose name is on so many varieties of soap, came as a boy to New York with less than a dollar in his pocket. He evidently "cleaned up."

All good people will commend the National Broadcasting Company for its announced decision henceforth to allow no liquor advertising over its lines.

It is said that some Japanese Christians when sent to the war front in China refuse to kill Chinese and are themselves killed for refusal, choosing death rather than to kill others.

The Brotherhood class of First Church, Senatobia, held an enjoyable steak-and-oyster dinner January 24th. The pastor, Dr. H. L. Martin, was toastmaster and Rev. William O. Beaty of Coldwater delivered the principal address. Hon. Chas. H. Moffat is the teacher of the class which is one of the most active in north Mississippi.

The Baptist World Alliance would earnestly urge that in all churches of our fellowship throughout the world prayers be offered on the first Sunday of February (which is commonly observed as Baptist World Alliance Sunday) for the Baptists of Rumania now enduring repression and persecution, and for others in any land who suffer through "the wrong of man to man."—Geo. W. Truett, President, and J. H. Rushbrooke, Secretary.

"Fellow Baptists pay your debts in advance and save money." The Richton Baptist Church in the past few months has paid \$4,000 of its bonds in advance and saved \$1,613.34 interest. The church has reduced its debt from \$9,550 to \$3,000 in two years and a half. We consider the Lord has blessed us in a wonderful way in our work here. Our Sunday school is growing and the church is doing some extension work in nearby communities.—J. R. Coulter, Pastor.

Dr. Lawson H. Cooke, secretary of the Southern Baptist Brotherhood, in seeking to enlist a million men among Southern Baptists in the service of Christ, is now appealing for a million to take and read our Baptist papers. Anybody who is concerned in the problem of enlistment and is working to line all our people up with the Lord's work, will soon come to realize that the greatest aid to them is getting them to read the religious paper. Enlistment can not be done well without it.

Rev. J. B. Smith of Ackerman has just closed a two weeks meeting with Pastor J. W. Sturdivant in the First Church at Olney, Ill. It was the first revival to be held in this church in four years. God came and blessed in a wonderful way. There were a number of additions to the church both by letter and by baptism. At the Sunday school hour some seventeen young people dedicated their lives to the Master's service. Brother Smith is a strong preacher of the word and the entire church was strengthened. In spite of the bad winter weather the congregations were good and the church feels strengthened as it goes into the new year's work for our Master.—J. W. Sturdivant, Pastor.

The following is an extract from the column of Mr. Geo. Morris who writes daily from Washington for the Commercial Appeal in Memphis. He has been a patient in the Baptist Memorial Hospital and writes from personal knowledge. This is taken from his department in the Commercial Appeal: "Mrs. Roosevelt wrote the other day that 'it seems to me that every citizen of the United States has an interest in making the capital of the United States a model from every point of view.' The statement was made in connection with a visit to one of the local hospitals, all of which are deplorably inferior to hospitals in other parts of the country. Washington doctors and patients would not know how to deport themselves in a hospital conducted as efficiently and satisfactorily as the Baptist Memorial Hospital in Memphis, for example."

Pastor William O. Beaty of Coldwater and Como recently conducted a successful Sunday school training course for the workers at Como. Fifteen officers and teachers studied "Building A Standard Sunday School," by Flake.

We are glad for the sake of our readers that Dr. L. B. Campbell has resumed the writing of the Sunday school lesson exposition for each week in the Baptist Record. We know of no one who more accurately and helpfully unfolds the word.

Pastor D. A. McCall offered his resignation at Philadelphia to begin his work as State Convention secretary Feb. 1. Last year there were 111 additions to the church at Philadelphia, 64 by baptism. The third week in January eight were received into the church, three of them by baptism.

In exactly three months Rev. W. A. Bell has seen the Lord add 102 members to Parkway Baptist Church, one third of them by baptism, and all of them coming at the regular Sunday services of worship. He is preaching to overflowing crowds. There is a regular New Testament revival going on. The people are busy about God's work, and they are happy.

Dr. P. B. Green says Sunday was a good day in Shiloh church, Lawrence County. In April 1938 Dr. Gunter dedicated the new building; fine auditorium with eight Sunday school rooms in concrete basement. Last Sunday the new seats and pulpit were installed; all bills paid and 22 cents balance in the treasury. The Baptist Record goes to all homes beginning February 1. Forty-three women pledged to set a hen and give all the chickens raised to missions. We are Chevrolet Baptists, the pastor and many members having knee action.

We rejoice with Pastor A. E. Pardue in the progress of the work in Magnolia. There have been ten additions in the past few Sundays, and they are praying for at least one addition every Sunday. The attendance is the largest in several years, filling the auditorium on cold, rainy Sundays. Three new W. M. U. circles have been organized with more than forty members, Mrs. Thos. Mitchell leading in fine spirit. The pastor adds: "It is interesting to see our membership reading the Record each Thursday. It is also read by members of other churches in town. The paper is readable, neat in make up and full of news."

Here is a fearful indictment of our churches, and of the religious conditions in America today. Surely we do need a revival. During 1937 \$6,500,000,000 was spent for gambling; \$6,000,000,000 for liquor; \$5,000,000,000 for travel, \$3,000,000,000 for medical care; \$2,600,000,000 for education; \$1,500,000,000 for tobacco; \$1,000,000,000 for cosmetics; \$788,000,000 for armaments; but only \$550,000,000 for all religious purposes. Thus we spend but a fraction more than half as much for religious purposes as we spend for cosmetics; but one-third as much for religious purposes as we spent for tobacco; but one-fifth as much for religious purposes as for education; but one-twelfth as much for religious purposes as we spent for liquor.

Dr. McConnell in the Baptist Standard very truly says that the visit of the wise men to Jesus was not at the manger in Bethlehem soon after his birth, but must have been quite a bit later. However we can not agree with him that the visit was not to Bethlehem. The record in Matthew says that Herod "sent them to Bethlehem." And the whole narrative in Luke indicates that they were seeking in Jerusalem to learn the place of the Messiah's birth and were told that it was Bethlehem. And when Herod saw that he was mocked of the wise men he sent and slew all the male children under two years of age in Bethlehem. If Jesus had been carried back to Nazareth before this as Dr. McConnell thinks, Herod would have slain the children in Nazareth, and not in Bethlehem. And we are told in Matthew that Joseph when he returned from Egypt had expected to go back to Bethlehem, but only went to Nazareth because he was afraid of Archelaus in Judaea, Herod's successor, and was warned of God in a dream not to return to Bethlehem.



## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b.

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

### Baptisms and Additions Reported

Baptized .....	21
Others Added .....	24
Total Added .....	65

The Old Testament starts with God. One becomes three with the creation of Adam and Eve. Men multiply. We come to Jacob and his twelve sons, then the twelve tribes. The three hundred under God and Gideon challenge us. "And five of you shall chase an hundred, and an hundred shall put ten thousand to flight." Lev. 26:8. David sinned in numbering the people. Let us not sin in that fashion. Let us do it to the glory of God as they are numbered in His Word.

In the New Testament we read: "Now the names of the twelve apostles are these." Matt. 10:2. "And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matt. 21:9. "About an hundred and twenty." Acts 1:15. "And the same day there were added unto them about three thousand souls . . . And the Lord added to the church daily such as should be saved." Acts 2:41, 47. "Howbeit many of them which heard the Word believed; and the number of the men was about five thousand." Acts 4:4. "And the multitude of them that believed." Acts 4:32. "And believers were the more added to the Lord, multitudes both of men and women." Acts 5:14. "And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient unto the faith." Acts 6:7. "And the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:12-13.

We print W. M. U. statistics, and Training Union statistics, and Sunday school statistics, and financial statements. I am for all that! Why not gain inspiration and catch the challenge in viewing the numbers standing up for Jesus? Until we feel led otherwise we shall be pleased to print about the middle of each month in this column reports of additions by baptism (not professions of faith only), and additions by letter, statement, and restoration. Please let the sender give his name, the church, the association, name of pastor and address. At the end of each month this might be sent in. Let someone in each church be definitely charged with this matter that there be no omissions or duplications.

Dr. T. M. Fleming, pastor of 18th Avenue Baptist Church, Meridian, sitting beside me in board meeting, neither of us dreaming of my election, joyfully commented on the Lord's blessing in additions the first Sunday. We start with that report, one by baptism and four by letter. Brother Otis Perry sent in a great report, not knowing I had this item in mind. It follows: 40 for baptism, 15 by letter. Philadelphia, First Baptist, is glad to report five by letter with some awaiting baptism to be reported later. Acts 2:47.

II

Your secretary's extra activities since election include greeting 247 women in district W. M. U.

session in a great meeting at Union; speaking to 150 people in special service at Pearl Valley that evening; teaching, with the help of Miss Carolyn Madison and Miss Mattie Mae Viverette, splendid local school teachers, the book "Helping Others to Become Christian," to a class of 21 at Dixon, and 100 at Pearl Valley. The same book was taught in a class of about half a hundred at Philadelphia.

To save time and expense, as well as to get into the work, and gain a testimony from the homefolks, four men's suppers were planned in as many associations for January. This was with the written permission of Dr. Gunter. At this writing two have been held. In a flood of rain 13 of 20 churches were represented in Neshoba County, and there was one addition by letter and one for baptism. Your secretary is moderator, Rev. Z. B. Kitchens, associate, and J. V. Moorehead, clerk. The next was held at Decatur, in Newton County, with 18 out of 22 churches represented, ten pastors being present. The church here, just as at Philadelphia, proved a gracious host. Rev. H. H. Bethune is moderator, Rev. Montie Davis, associate, and Rev. J. E. McCraw, clerk.

We hope to get into every association within these next months either at a men's supper or an all day meeting of some kind. We follow the request of local leadership in this matter. Before this is published such meetings will have been held at Carthage, Leake County; Louisville, Winston County, and DeKalb, Kemper County.

Other immediate dates of your secretary in February include: First, visiting Griffith Memorial Church and pledging Pastor Ferrall and the saints my heart and hand in cooperation in that good church; second, men's supper, Warren County (tentative); third, men's supper, Carroll County (tentative); fifth, Tylertown at 11 a. m.; First Baptist Church, Jackson, at 7:30 p. m.; 7th-9th, three day evangelistic conference, Baldwin, and associational men's suppers in evenings; 10th, George County, men's supper; 13th-16th, state secretaries' meeting, Tampa; 17th, men's supper, Harrison County; others follow. You will note these meetings are in central, north and south Mississippi.

Your secretary would prefer every church being represented at an associational meeting, rather than working merely after tremendous crowds, though the later will be acceptable!

It is hoped that contacts may be made with the work of the women in the local, associational, district and state meetings.

III

A few other things are clamoring for expression but I could not fail in this first statement to give expression to my great appreciation for the man who has been a great pal and comrade in our Lord's service these years—Dr. R. B. Gunter. What Mississippi Baptists do owe him in love and appreciation! He is safe, sane, spiritual. Numbers 6:24-26. His work will live. I do not know his mind, but I believe he would have given a great deal to have been able to see his brethren out of debt as he went out. Since that didn't happen, I am sure he would want to live to see it, as some of the rest of us want to do. It can be done. Let us make it happen for Christ's sake and the joy of us all. "Our God is great," said Solomon.

—"Scotchie."

—BR—

### EXCEPT THOU BLESS ME

Edseca Adrianelli

—O—

"And he blessed him there."

Except Thou bless me now

I will not let Thee go,—

O Lord, attend my vow:

Except Thou bless me now,

Thy peace my heart endow;

Thy grace on me bestow,—

Except Thou bless me now

I will not let Thee go.

—BR—

J. L. Fortney has been elected superintendent of the Georgia Baptist Orphanage, succeeding Supt. E. J. White and Financial Secretary P. C. Barkley, the last mentioned being once pastor in Mississippi.

## WHY GIVE

W. H. Wood

—O—

The desire to give is as old as the human race. In the very morning of time we note that Cain and Abel brought their offering, Gen. 4:2-5. We notice, "God had respect to Abel and his offering." By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11:4. We also note that Abraham, "Gave . . . the tenth of all to Melchizedek, priest of God, most high." Gen. 14:20, Jacob vowed a solemn vow: "Of all that thou shalt give me, I will surely give the tenth unto thee." Gen. 28:22.

We should give because our church covenant says, "We promise to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel." And because God is the owner of all we have, "The earth is the Lord's and the fulness thereof." Ps. 24:1. "The silver is mine and the gold is mine." Hag. 2:8. "For all that is in the heavens and in the earth is thine; both riches and honor come of thee." I Chr. 29:11-14.

We do not own anything, all we have, life, mind, body, talents, money, time, homes, are gifts of God. We are not our own. "We are bought with a price." Believers, bought with the precious blood of Jesus, belong to God; and since we are God's our property, our material substance, is likewise God's. We are not owners, we are stewards or trustees for God. There is a decided difference between ownership and possession. There is no hint that God ever relinquished his claims or gave up his ownership. There is not such a hint anywhere in the scriptures. He says on the contrary, "The land is mine." Lev. 25:23. The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Thus God's ownership is declared anew. "The earth is the Lord's." And not only does the land belong to God, but the fulness thereof. Its fruits, its products, its fulness also belongs to God.

We are commanded by God Himself, to give. "Honor God with thy substance, and with the first fruits of thine increase." Prov. 3:9. "Give and it shall be given unto you." Luke 6:38. "Bring an offering and come into his courts." Ps. 96:8.

Our gifts are needed for his work. "How shall they preach except they be sent." Rom. 10:15. People are perishing, souls are dying without Jesus, in the homeland and on foreign fields, and yet we find people who turn deaf ears to the call for missions. How can we be Christlike, how can we believe the Bible and refuse to give of our substance to carry the Gospel of peace and salvation to the teeming millions on earth who are waiting and longing for America's God.

Giving makes us like God. "For God so loved the world that He gave His only begotten Son," John 3:16. God is love, and love is giving. When we analyze love, we find that love is giving, the giving of one's self. Love is certainly a principle, love is not emotion, although it produces emotion. It is far deeper and more abiding than emotion. Love is not something temporary and superficial. It is a principle. It endures, it abides, it cannot perish. Love is the principle of self-giving. We can measure love anywhere by the amount of self it bestows. We know that God loves because God gives himself. God loves and God gives, therefore, we ought to give in proportion as we draw near to God the desire, the impulse to give quickens and kindles. We can measure our nearness to God by our desire to give. If we draw near to God, if we walk with Him, there comes the inevitable impulse to give. If we will ponder God as a giver, if we will think of His gifts in the realm of nature, in the realm of life, in the glorious realm of grace, we must find within us such quickening as will move us to give.

—BR—

Our people in Mississippi will not be surprised to be told that Circulation Manager A. L. Goodrich made everybody sit up and take notice when he discussed at the Southern Baptist editors' conference in Memphis, the methods of increasing circulation. Under his handling, like Topsy, "It just grewed."



# EDITORIALS

## THE SNARE OF THE DEVIL

The word devil means an adversary, an accuser, one who makes a business of finding flaws, weak places, faults in people and bringing in the open, making much of them, using them to secure condemnation. He is the prosecution as opposed to the defense counsel, the one whose business it is to secure sentence against all in whom any wrong may be found. He is the one who brings accusations and charges specially against God's people. Literally the word means casting, throwing, hurling with great force and violence. Paul speaks in Ephesians of the "fiery darts of the wicked one," and instructs how to protect ourselves against them.

The devil is represented as a hunter for men. He walks up and down in the earth seeking whom he may devour. He not only uses the primitive weapons of darts, but also the primitive weapon of a snare, catching the unwary. He has great cunning and has practiced the art of snaring souls through the centuries. Paul speaks of the wily manner of error. He says, "We are not ignorant of his devices," or wiles.

Preachers are his special game. He is after big game, and not after grasshoppers. Preachers encounter more pitfalls, or snares, than other folks. And so Paul in I Tim. 3:7 cautions them against falling into the snare of the devil. And he points out the place where the snare is apt to be laid for them. He says it is among "them that are without," that is among people who are not Christians, and consequently have little sympathy with the preachers aims, and no mercy on his weaknesses.

The eyes of the world are on the preacher, and they are not sympathetic eyes. They had rather have some evil report of him than of anybody else. If a preacher goes wrong, it is always made known that he was a preacher. He may not have been much of a preacher, may never have held a pastorate, or have been long since side-tracked. But the minute he does wrong he is known as a preacher. People may not have known it before, or may have forgotten it, but it is all brought to light when the devil catches him in his snare.

Paul says that he may escape from falling into such a snare, by having "a good testimony from them that are without." That may not be easy to do. It certainly is more difficult than to have a good name among good people, among Christian people. But even so Paul says, "He must have good testimony from them that are without." The danger spot is the place to watch. The slippery ground is the place to make sure of your standing. It is harder to walk on ice than it is to walk on a good pavement, but even so we do sometimes have to walk on ice. Paul says, "Look, therefore, carefully how ye walk," Eph. 5:15. And again, "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one."

How helpless is an animal in a snare. How pitiful is a Christian who has been taken captive by Satan to do his will, 2 Tim. 2:26. But we may be grateful that the case is not hopeless. For in this same verse and the one before, Paul gives direction as to how we may help such people to recover themselves. Here are his words: "In meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil." Repentance and forgiveness are the way to restoration, just as sin is the way into trouble.

—BR—

Amos, The Prophet with a Modern Message is a pamphlet published by the Zondervan Publishing House of Grand Rapids, Mich., written by Vance Havner, pastor First Baptist Church, Charleston, S. C. We know of nothing more up-to-date than the messages of the prophets of the Old Testament. Dr. Havner is known in the Carolinas as a faithful interpreter. Price 25c.

## THE CONDEMNATION OF THE DEVIL

—O—

Paul is writing to Timothy whom he has left at Ephesus to superintend the work of the church there while he is making a missionary journey into Macedonia. Timothy has his hands full, and Paul can't help feeling anxious about how things are working out. He does not intend to be gone long, but he is uncertain as to the time of his return. So he writes to Timothy about the conduct of the Lord's work there. Among his charges to Timothy he is specifically telling him the kind of men who ought to be made pastors or bishops of the flock. These qualifications are given in some detail.

And in telling of one of these qualifications he gives as the reason for requiring it, "lest he fall into the condemnation of the devil." Now he doesn't mean lest the devil condemn him, for that would be about the highest praise a preacher could get, to have the devil condemn him. Jesus said, "Blessed are ye, (Happy or fortunate are you) when men shall reproach you and persecute you, and say all manner of evil against you falsely for my sake." If the devil has anything good to say about you, you may well be uneasy.

No, the "condemnation" is not what the devil pronounces on others, but the condemnation that is pronounced on him. What is it that brought condemnation on the devil? The connection in this verse suggests the cause or origin of his trouble. And there are other scriptures which support it. Here Paul says, "lest being puffed up he fall into the condemnation of the devil." His trouble was that he was "puffed up." The first mention of the devil in the Bible by name is in Job where his impudence is his outstanding characteristic. When the sons of God came to present themselves before the Lord, Satan also came with them! The effrontery of it is amazing. And his persistent impertinence is amazing throughout the story.

In First Chronicles it is said that Satan provoked David to number Israel. It was an exhibition of vanity and self importance which Satan was responsible for. And it cost David very heavily. Again in Zechariah 3:1 you see another example of the impudence of the devil. And in the three temptations of Jesus in the beginning of his ministry the same thing is seen, particularly in "fall down and worship me." Milton properly apprehended the scriptures when he represented Satan as saying he had rather reign in hell than serve in heaven. And Shakespeare pictured him truly when one of his characters cautions another against ambition, saying, "by this sin fell the angels."

In the book of Revelation, Satan as the dragon is represented as raising a war of rebellion in heaven and dragging one third of the angels after him. These things are probably enough to show what was behind the condemnation of the devil, what was the cause of it.

But what has this exhortation about preachers got to do with all that? Much every way. There are those who think that being "puffed up" is a special weakness of preachers. They occupy strategic and important position. They have been specially favored of God in being called to this kind of work. It is the highest office of responsibility on earth. It is the care of souls. It is theirs to determine the conduct and destiny of men. They are the seven stars in the right hand of the Son of Man who walks in the midst of the seven churches. They are generally held in very high esteem by the best people. They are accorded places of leadership in the churches and in the communities in which they live. In some cases they are coddled and petted. Their character is put under severe strain. It is quite possible for people to make a fool of a preacher, or for him to make a fool of himself. He can be easily spoiled, and come "to think more highly of himself than he ought to think."

Then woe betide the poor fellow. He is riding for a fall. And great is the fall thereof. Being puffed up he falls into the same condemnation that came to the devil. That's rather bad company to be placed in. To fall from being a leader

among God's people to be a companion in condemnation with the devil!

Now will it be allowed in one who is not at the beginning end of his ministry to point out one other thing in this matter of falling into the condemnation of the devil? Paul had the idea that young men might be specially susceptible to this temptation and danger. All ages of men have their pitfalls, and youth has this one in particular. To be young and fresh and new has its advantages—and likewise its dangers. So Paul says about selecting men for the ministry, "not a novice," not a neophyte, "lest being puffed up, he fall into the condemnation of the devil." It may be that fifty years ago young people were kept too much in the background in our church life and work. It may be that the present generation goes to the other extreme.

Mr. Jno. D. Rockefeller, Jr., objects to having his children photographed. He says it puts too much strain on the passion for publicity which so many have. The divisions caused among Baptists is more often than not the jealousy of some man against others who are prominent. The desire to be leaders ruins some otherwise good people. Being puffed up they fall into the condemnation of the devil, and not infrequently with the tail of the dragon they draw one third of the "stars" after them.

—BR—

"How knoweth this man letters, having never learned?" is the question the people of Jerusalem asked about Jesus. They meant he had not been to the accredited theological seminary in Jerusalem. And a little later on, the rulers in Jerusalem spoke of Peter and John as "unlearned and ignorant men," that is men who did not have the official stamp on their diplomas. But they were amazed at their boldness. It did dawn upon them that they had "been with Jesus," and that was a pretty good school, though not recognized at the time by the standardizing agencies. There are two hurtful extremes about this matter of theological education: there is that of bumptious ignorance that is proud of how much it doesn't know. And there is the other extreme of pride in a "degree" from some standard institution which takes away the first qualification for usefulness in the kingdom of God, sole dependence on the grace and power of God to make effective the little we are able to do. One of the greatest things any man can know is that there are great unexplored fields before him; in other words to know how ignorant he is.

It is interesting to get the point of view of the liberal element among Northern Baptists in reference to the union of Northern and Southern Baptists as suggested by the "Minister," a preacher's magazine published in Chicago. Dr. Chas. T. Holman is a teacher in the Divinity School of the University of Chicago, and a staff correspondent of the Christian Century. This is a part of what he writes for that magazine: "There is merit to the proposal. But the simple fact is that in spirit and purpose Southern Baptists and a large proportion of Northern Baptists are very far apart—farther apart, indeed, than they are from other bodies not bearing the Baptist name. Furthermore, the Northern and Southern Baptist Conventions do not by any means include all American Baptists; there are twice as many Negro Baptists as there are Baptists in the Northern Convention and almost as many as in the Southern Convention, but they are not even mentioned in the Minister's editorial. Yet, as President Frank Graham, of the University of North Carolina, said at the Southern Conference for Human Welfare, the treatment of the Negro is the test of democracy and Christianity. Perhaps an attempt to unite Baptists should have no regard for so superficial a matter as the degree of a Baptist's cutaneous pigmentation. But, above all else, this writer is convinced that Southern Baptists will have little interest in the proposal in the terms suggested in this editorial, for the chief motivation professed is to contribute toward a still more inclusive church union movement, and Southern Baptists at present will not even enter the World Council of Churches."

By A. L.

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## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### Northwest Mississippi Baptist Pastors' Conference

Rev. W. R. Storie and the Sardis church were hosts to the Northwest Mississippi Baptist Pastors' Conference and all who know Storie and Sardis know that hospitality abounded.

The topics were practical and helpful and were well handled by those on the program.

The circulation manager of the Record was invited to take some time. We replied that we didn't need to, in view of the fact that all but two of the pastors present had the EVERY FAMILY plan and one of them was working on it.

If all the pastors' conferences are as helpful as the northwest, preachers lose when absent.

### MARKS

Marks is making progress along all lines. Finances are in better shape, attendance is increasing, the people are working and increased interest is being shown by the membership.

Pastor George Gay is wisely leading his folk to advance in all fronts. He is in on all the civic undertakings and beloved by all the folk.

We had a real unhurried conference with the deacons and they were unanimous in their belief that the EVERY FAMILY plan would be helpful. They hope the church will adopt their recommendation at the next business meeting.

Quitman County is one of our leading Record reading counties having 131 Record subscribers per 1,000 Baptists. The largest percentage in the state is 220 and the poorest two.

Subscribers are listed in Quitman County as follows: Falcon 1, Marks 4, LAMBERT 65, SLEDGE 32, Vance 1, BELEN 33, Darling 1, CROWDER 48.

### HOW COOK DID IT

Rev. John W. Cook, who recently became pastor at Fayette, found it unwise to include the EVERY FAMILY plan in his 1939 budget, but "where there's a will, there's a way." He called on each family in the church asking them if they could pay \$1.50 per year for their Record. Several did so. Others paid \$1.00. Twenty-two families paid for a year. The pastor took the difference between the \$1.50 paid by some and the \$1.00 rate for 50% or more of the families and is sending the Record for three months to all the families who for any reason failed to subscribe.

Pastors, if you want your people to have the Record, and don't feel that you can have the EF plan, remember that "where there's a will, there's a way."

Jefferson County's subscribers are listed as follows: Union Church 13, McBride 1, LORMAN 18, FAYETTE 44, ELMO 18.

### This Church Likes the EF Plan

The EVERY FAMILY plan is going over fine. We have been receiving it for one month. The people are reading it and enjoying the fine articles. . . . Barney Padgett, Kennedy Springs Baptist Church.

### More Proof of the—

"I consider this one of the most important items in our budget. Since the Record has been in all the homes, we have noticed progress in all phases of our church work. A parsonage has been erected, and paid for, and the pastor's salary was raised for the coming year, or for this year. I give the Record credit for most of this progress."—H. J. Logan, Duncan, Miss.

### How We Do It

During the 13 years of my pastorate with Coffeeville Baptist Church this church has had the Baptist Record coming to a majority of the families of the church. This was no accident but a premediated arrangement, for I knew the worth of the paper in a church's life. I talked about the

paper in the stand, then I talked it on the streets. In all of our planning the schedule of the church work the Baptist Record was mentioned along with the other phases of the work, along with missions, local expenses and pastor's salary, for the one is just as important and as necessary for the success of the church as the other. In the thinking of our church the Record was a part just like other essentials.

Of course, I did not stop with talking. I had to go out and see many of them face to face. All the leading members could be and were convinced that the paper was a necessity, so they subscribed when asked. I am in full accord with your slogan: "Ask them and they will subscribe." If the pastor will espouse the cause of the Baptist Record it will succeed every time. Baptists will follow the leader in this as in other things.

—R. L. Breland, Pastor,  
Coffeeville Baptist Church.

### FINALLY R. B. Gunter

#### I. The Quota Basis

One of the safest and sanest plans for increasing contributions to cooperative kingdom work is the quota plan. Each district association has membership on the State Convention Board. The association composed of messengers from the churches which compose it nominates its board member and the State Convention elects. The State Convention Board in its meeting just preceding each annual State Convention should decide what amount of money should be raised for the ensuing year and make recommendation to the Convention. The Convention should discuss freely the amount of the budget and then adopt either this budget or one which seems to be in keeping with the needs of the Convention's work. When the budget shall have been adopted the amount should be apportioned by the State Convention Board to the various district associations. Then each district association should apportion its quota to the respective churches composing the association. Each association should also have a Brotherhood organization and this group, with the pastors representing all the churches of the association, should apportion the association's quota to the churches. The Brotherhood organization should then get busy and work systematically and insistently to see that the association's budget is raised. The W. M. U. organizations are apportioned certain amounts. The societies then work together in order to reach their goals. If this plan is followed, the State Convention budget can be and will be raised and the contributions of the entire state can be greatly increased. When this plan is worked fearlessly and zealously the necessity for special appeals can eventually be eliminated. When associations have quotas and the associations as organizations come to recognize their responsibility in the kingdom program, advancement will be rapid.

The Southwide Revival Movement is very commendable. It has been welcomed as no other movement has been received. But evangelism is only a part of Christ's program. Teaching those who have been baptized to do all the things which Christ has commanded has been obeyed by only an infinitesimally small number.

#### II. Another Way to Increase Contributions

All Baptist Convention agencies which are dependent upon the Baptist constituency for support should strive to convince donors that their gifts are judiciously and profitably used; that they are yielding the greatest possible returns for the Lord's cause. A Christian's refusal to respond to an appeal for help does not always mean that he is indifferent or selfish. If a Christian has the right conception of stewardship, he wants his gifts to bear the greatest possible harvest for the Lord. He also wants the recipient of his gifts to be conscientious in the use of the gifts. One of the big halves in stewardship is that the steward shall be faithful in carrying out the wishes of the one who entrusts him with funds. The man who distributed the talents was rather severe with the man who failed to use his talent, according to the wishes of the owner. There-

fore, the recipient, whether an institution or an agency or an individual should be zealous and faithful in the use of the funds received. A knowledge of this fact will encourage donors to increase their contributions. A threadbare criticism which has gone the rounds for years is that it costs ninety cents to get a mission dollar to the foreign mission field. As a matter of fact the Foreign Mission Board in Richmond, Virginia, is prepared to show that the cost is only about five cents in overhead expense in carrying a dollar to the foreign mission field.

#### III. January 1939

Cooperative Program receipts for 1939 were larger than for the same month 1938. This is encouraging. Quite a number of churches have increased their denominational budgets. Some individuals with little visible prospects of an income for the year are contributing as much as they pledged for 1938.

There is need, however, for increasing our efforts in behalf of the Five Thousand Club. The club is doing well for the amount of work given to it but interest in it needs to be revived and extended. There are five thousand Baptists in Mississippi who will pay \$1.00 per month if properly informed and encouraged. The writer sees no hope, for several years, for paying the indebtedness on the Convention unless the Five Thousand Club work receives a proper place and sympathetic interest in our Convention program. By all means let us maintain the integrity of our State Convention. We cannot otherwise be true witnesses for Christ.

#### THE COLLEGES AND THE PAPER

The editorial, A Word To Our Colleges, in this week's Record has been read with interest. Since I am not so presumptuous as to speak for any other college, I am speaking only for Blue Mountain. If you will give me the name of a reader of The Baptist Record who does not know about Blue Mountain College, I will eat a great big juicy apple and, after doing so, will write said individual a letter of information. The Baptist Record is one of the best denominational papers I have ever read and is eager to publish information about all of our state causes.

Do not be too hard on the colleges, Mr. Editor. I think the trouble lies with the fact that only about 15,000 people take the Record and only about 40,000 read it, leaving 170,000 Baptists in Mississippi who are uninformed, inadequately informed, or misinformed on denominational activities.

If a concerted statewide effort were made by all of our leaders in November, which is State Papers month in the calendar of denominational activities of the Southern Baptist Convention, to increase the subscription list of the Record to fifty thousand, and the readers of the Record to 100,000, we would notice an impetus of large proportions in all branches of our denominational work, including the soul goal of evangelism.

Next month Blue Mountain College will take out another quarter page space in the Record following its policy of keeping Mississippi Baptists informed about the powerhouse of Christian character building and Christian home building in North Mississippi which they own and control.

Sincerely yours,

Frank E. Skilton.

Dr. T. V. Neal has resigned as president of Howard College, Birmingham.

Pastor W. A. Liverman writes about Calvary Church, of Greenwood: Since October we have a fully graded Sunday school making progress toward the standard; for the first time a B. T. U. with everything from the B. A. U. to the Story Hour. The W. M. S. has been recently divided into circles, growing in size and spirituality; has Sunbeam Band; Y. W. A. to be formed this week and G. A. S. and R. A. S. to follow; a great year ahead. For a month we have had a Brotherhood, and it is growing by study of the program. We have had 25 or 30 additions to the church; growth is seen all around and we are grateful. Brother Liverman came here from Calvary Church of Atlanta, Ga.



### BAPTIST THEOLOGICAL EDUCATION

J. W. Shepard, New Testament Teacher  
Baptist Bible Institute

When Jesus looked upon the multitudes in Galilee and beheld them as sheep without a shepherd, we are told that He had compassion on them and said to his disciples, "The harvest indeed is great but the laborers are few." Notwithstanding the fact that Christianity has touched the lives of hundreds of millions from that day to this and numbers among its nominal adherents over five hundred millions today, there yet remains the fact that there are more lost souls in the world now than when Jesus uttered those memorable words. Far from there being too many real preachers of the Word in our times, as some would say, there is a greater demand than ever before in the history of kingdom work for true apostles, thoroughly furnished to enter into the unlimited open doors of opportunity in a world that never needed the Gospel worse.

In the founding of Baptist theological education in the South years ago, Dr. James P. Boyce was guided by certain great principles which were and are sufficient to cover the curriculum needs in the building up of the ministry to meet the opportunities of all time. Within the bounds of those principles provision was made for the training of ministers for the highest and most scholarly tasks of a great denominational body. While keeping the door of theological training open for the adequate preparation of the less pretentious student, whose preliminary study could not include college training.

In the process of development of our theological institutions there has been a tendency to swing far toward the side of the production of scholarship, with the consequent peril of almost closing the door to a large number of students, who with an adapted training would be best suited to man the numerous churches in country and village places. It is difficult, from the very nature of the case, for an institution to deal with this problem, since when students of college and those of mere high school preparation are thrown together in the same classes, it often becomes embarrassing to the one and may be a retarding factor to the other. It is to be feared that Baptist theological training from the general advance in education in the world, the growing demand for highly trained leaders in the midst of as complex civilization, and a multiplication of technical functions in the intricate network of a great variety of institutions and denominational agencies, may lose sight of the primal necessity of keeping the emphasis in the right place and the door open to the men who must yet pastor the greater number of our smaller churches.

In making this observation we are not unmindful of the great developments, scientific, social, international, and psychological of our times.

Science has driven theological thinking to greater thoroughness and in spite of its sometimes mistaken hypotheses has had a wholesome effect through sharpening the critical faculties and forcing religious leaders to a re-examination and re-evaluation of the phenomena of religious experience. Modern scientific invention has revolutionized, through its increased facilities in travel and communication, the rural church situation. Country churches have been the sources of our greatest supply and strength in the past and must be cared for adequately now if the kingdom building is to be solid.

The stupendous economic and social revolution of our present era, calls for a re-thinking of all our theological training and a reshaping in part of our curriculum. In the midst of the increased demand for religious leaders, thoroughly furnished with adequate knowledge of the difficult social and economic problems, we must never forget that the place of primary emphasis in theological training is on the understanding of the age-old Gospel, which is the only solution for those problems. It is necessary that the preacher should understand social development; but he must never lose sight of the fact that the betterment of society can only come through the re-

generation of the individual. The modern missionary enterprise, with the greatly increased difficulties resulting from a wave of narrow nationalism which is sweeping the whole world, calls for the highest preparation in those who would go as missionaries now. But the highest preparation is not a dry-as-dust type of scholarship which counts its academic degrees and has less regard for a practical understanding of the Scriptures and a deep and yearning desire for the salvation of the lost.

So we need to keep our theological education close to the Bible and close to the people. We should spend ten hours on close and careful exegetical study of the Word where we spend one on abstract critical studies. Theological study should be kept within range of those students, who are to do the major part of the work in the greatest number of churches. If the medium student cannot become versed in all the sociological and economic lore of our era, he can learn the everlasting Gospel of the crucified and risen Redeemer, and yet go forth to a successful ministry.

Moreover, our seminaries should be in the prayers of our people, when they assemble around the family altar. The education of our ministry is ineffectual if it is not deeply spiritual and profoundly conscious not only of God but of the needs of humanity. Our seminaries should be surcharged with pentecostal zeal and the power of the Holy Spirit—veritable powerhouses of spiritual dynamic. From such centers will go forth men and women aflame with missionary zeal and evangelistic love, to take Christ to the world and bring the world to Christ.

The Scriptural qualifications for the ministry are first a knowledge of God and of His Word, and second such other knowledge as shall render the minister efficient in the able application of the Gospel to the individual and social needs of mankind. It is not the main business of our seminaries to furnish a ministry of scholars but an adequate and practical ministry, capable of meeting the needs of the rural districts, the small town pastorates, and the unoccupied regions of the world-field. This calls for a type of worker who is willing to go to the unoccupied place and start work on an humble basis, as the fisherman and tax gatherer type of preachers who constituted the apostolic group or the tent maker and cobbler type of other times. Theological education of the right kind will make a man humble not proud, self-sacrificing not self-imposing, ready to serve and not waiting to be served. There are many pastorless churches which would have pastors today if such a spirit were found always in the ministry. There is danger that we may educate the ministry away from the self-sacrificing spirit of the Master, who went about his ministry as one who had not where to lay His head.

All honor to generations of pioneer preachers of the past century who founded our Baptist cause over this Southland! They faced dangers, endured persecutions, suffered great privations in order to bear the Gospel through swamp and forest to the lost and perishing. They had the spirit and determination which our theological seminaries should seek to inculcate into their students today.

"They climbed the steep ascent of heaven,  
Through peril, toil, and pain:  
O God to us may grace be given,  
To follow in their train."

#### FARM FOR SALE

176 acres; \$3100; on two gravel roads; 5 miles north of Clinton; accessible to best high school; 5 miles from one federal highway and 3½ miles from another; woodland; fenced pasture; 40 acres bottom land; two houses; one cabin; has two tenants at present. If interested, write immediately to Box 26, Clinton, Miss.

Grace St. Church in Richmond, Va., gave Pastor C. C. Coleman a Christmas present of \$1,000.

Rev. G. D. Lindenmayer, 522 S. Cooper Street, Memphis, Tenn., would like to return to Mississippi.

### HISTORICALLY SPEAKING

We are grateful to the Convention Board members who, upon request, have furnished us with a complete and up-to-date mailing list of the moderators, and clerks of the district associations of the state, and also other persons in the associations who might assist us in securing a complete list of associational minutes and other valuable historical records. It is the purpose of the Mississippi Baptist Historical Society this year to complete all the files of these minutes, as far as humanly possible with the assistance of the brethren and sisters over the state. And when we come to the State Convention next November at the Calvary Baptist Church, Jackson, we propose to have an exhibit of historical collection that we as Mississippi Baptists will be justly proud of.

The packages of minutes are already coming in from some of the clerks and moderators and board members. And we are glad to say that the file of the Hinds-Warren Association is the first to be completed to date, with the valuable assistance of a former clerk, W. R. Hollingsworth, of Jackson. And as others are completed we shall announce the fact through this column in the Baptist Record.

Send all minutes needed to complete the files, and a sprinkling of duplicates also, when possible so that we may assist other historical societies throughout the United States to complete their files. They are clamoring for missing copies.

I am, gratefully,

Yours for service,  
J. L. Boyd

527 Forty-First Ave.,  
Meridian, Miss.

—BR—  
EVANGELISM  
W. M. Hull, Jr.

The keynote of Southern Baptists this year is Evangelism. This should always be our main business, because the spiritual fervor of any church, preacher, teacher, or Christian, can usually be measured by his evangelistic efforts. The modernists of our land are saying that the days of evangelism are over—especially mass evangelism. They forget that God is still able to save to the uttermost all who come to God by Christ Jesus. In order to be safe and sane in our methods of evangelism, there are certain truths which we must remember and principles which we must follow. Winning people to the church is not winning them to Christ, because the church cannot save. Often times preachers who desire to make a big report and showing, will, by high pressure persuasive methods, sweep many into the church unsaved. This is one reason we have so many unsaved church members today. These unsaved members in our churches are bringing the churches down to the level of the world and seeking to get our churches to conform to the evil ways of this sinful world. We should remember Jesus said, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." As soul-winners, we should remember that our task is to preach the Gospel of the Grace of God, teach lost sinners God's way of life, which is by faith in His Son who loved us and gave Himself for us. By all means we should not sound an uncertain note in their ears, because their eternal destinies depend upon the type of message which we preach. Let us not deceive them in telling them that they can find the eternal heavenly rest and peace any other way except by the way of the Cross. Let us not have their blood on our guilty hands when we stand before the judgment seat of Christ. May we be true and faithful to our Saviour, the Gospel of the Grace of God, the Bible, and to sane methods of evangelism. God grant that the Holy Spirit may lead us to proclaim from the house tops the unsearchable riches of Christ.

Winona, Miss.

—BR—  
Dr. W. F. Yarborough has returned from Atlanta in better condition than for some time and preached at Pickens Sunday.



## I DO NOT BELIEVE IT

J. W. Lee

In the Baptist Record of December 15th our editor says: "Woe betide the day when Christian colleges go out of business. And we are headed that way. The number of them is growing fewer, and the number of students in them is not increasing at all with the number of boys and girls graduating from our high schools." I do not believe for one moment that Mississippi Baptists are headed toward the day when all their colleges "will go out of business." There is nothing whatever to indicate it.

There may be a few of our leaders who did not get their education in the Christian atmosphere of our Christian colleges and would like to see all Christian colleges "go out of business" but they will never see it however much they may desire it.

Our editor in the above paragraph says two things. First: "The number of Christian colleges are growing fewer." That may be and doubtless is true. But the reduction may be the result of wisdom and good judgment. If a college was not born in a holy desire to train young minds in a spiritual Christian atmosphere rather than a cold spiritless intellectual atmosphere such a college ought to die but it does not follow that all Christian colleges should die with it.

If a Christian college, that really deserves to live should from any cause have to go down it does not follow that it will sooner or later drag all other Christian colleges down with it.

Second: "The number of students in our Christian colleges is not increasing at all with the number of boys and girls graduating from our high schools." Grant this to be true, it does not follow that since the student body in our Christian schools is not increasing by the same percentage as the number of graduates in our high schools therefore the student body in Christian colleges are not increasing at all.

If Mr. A's business is growing faster than Mr. B's business it does not mean that Mr. B's business is not growing at all and that he must quit business.

If the bank at D makes 25 per cent annually and the bank at E makes only 20 per cent it does not follow at all that the bank at E is headed toward the day when it must "go out of business."

That is the kind of logic our editor uses.

When I was a student in Mississippi College we had only about 70 students. Now we have about 400. Shall we say that our dear old college is headed for doom just because the increase of the student body is not proportionate to the increase of graduates from our high schools?

When my sisters were in Blue Mountain College the student body numbered about 45, now the student body numbers 350, more or less; a very large and most gratifying increase. Shall we conclude that this fine old college is headed for the rocks just because the graduates from our high schools have increased by a larger percentage than has her student body?

Such is our editor's logic.

It is quite possible for a group of Christians to launch too large a Christian education program. I mean that they can start more colleges than their money and their patronage can maintain. In such cases wisdom and good judgment will dictate some changes in the program.

Their colleges may have to be trimmed to fit their patronage and their finances but these adjustments can and will be made without putting all their colleges "out of business."

Not for one moment do I believe that we are headed toward the day when all our Christian colleges will go out of business.

—BR—

To New Hope Church, Benton County: New Hope church is glad to join the growing list of Baptist churches in Mississippi that have the Baptist Record going to all the resident families. As you read the Record you will be more sympathetic with the work. And the more you know about Baptist affairs the more you are likely to do for Baptist work. It's your paper. Read it.—O. B. Renick, Pastor.

## A PROGRAM OF PRAYER FOR THE CHURCHES

First let there be assembled a fellowship of prayer. In almost every church there are some who give prayer a large place in their lives. Even if the number should not be great, the few will enjoy praying together. Should there be no more than two or three there would be enough to claim the promise of the special presence of Christ. There is peculiar power in group praying. Every such band of believers is a cross section of the church at prayer. We must learn to pray together after the New Testament pattern. The first lesson will be undertaken by the churches when these groups of intercessors get together. They ought to grow in size and power. We have lost the art of corporate praying and we must begin to rediscover it.

There is much talk concerning a world fellowship of prayer. We believe such a plan is desirable providing we are not under the direction of those who prescribe the patterns of our praying. It is its possibility about which we feel dubious. The only way a real world fellowship of prayer may be developed is to begin with the acknowledged intercessors in each local assembly of Christians. If these cannot be united, how are we ever going farther than mere words with the plan? Should local church groups, however, become intercessory units, it becomes quite possible for them to get together with other groups and form a large, earnest body of praying Christians. Under such circumstances, we could envision an assembly of voluntary intercessors in country districts, towns, and even cities.

The plan we think of would have to be preserved from all kinds of cranks and exploiters. Numerous worth-while spiritual efforts are killed at their inception by eccentric personalities, over programizing, or too much talk. We believe that the Holy Spirit will definitely guide groups of earnest, consecrated people if they will only pray. We have attended meetings called for the purpose of prayer which have turned out to be three quarters exhortation and one quarter prayer. If Christians will prepare their hearts by earnest contemplation of their lives before Christ through the reading of his Word, we are confident that the prayer mood will be upon them before coming to the place of meeting. Wherever this is done, there is no need of much program at the place of prayer. The main question is: For what and for whom does Christ Jesus our Lord wish us to pray? The Spirit of God may be trusted to bring to our remembrance that for which we should pray. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

If we can have this kind of praying, not only as individuals, but as groups and community collections of groups, it will be impossible to forecast the world-transforming result that will ensue! The powerlessness of the churches in this time of peace-shattering, world chaos lies in their ineffectiveness through prayer. We have enough preaching and speechmaking, but no one can say we have enough prayer. This is the cause of our failure, and when the churches fail Christ the world disintegrates in the direction of war and human confusion. The failure of the churches to engage in corporate prayer is a manifestation of self-sufficiency or lack of faith. Whichever it is, as churches we have failed both our Lord and the world for the redemption of which he gave his life. We cannot begin our repentance in any other way than by coming to the throne of grace.

—Watchman-Examiner.

—BR—

There have been 75 additions to Stetson Church, DeLand, Fla., in the past few weeks in which Pastor E. D. Boyer has led an evangelistic campaign.

After a short absence Dr. George W. Truett preached in his pulpit, First Church, Dallas, Jan. 22.

Workers in the Foreign Mission Board's office, instead of giving presents to one another at Christmas time, gave to the China relief fund.

It is said that a son of the ex-emperor of Ethiopia has entered the academic department of a Bible college in Wales, preparing to be a Christian missionary.

In 1939 there is said to have been a decline in liquor consumption for the first time since the repeal of the eighteenth amendment. There was also a decline in traffic deaths.

Some of the editorial fraternity are wishing all the folks who write for the papers had typewriters. So far so good, but even a typewriter has to be taught to spell.

Beginning March 15 The Watchman-Examiner of New York will conduct an open forum for the discussion of vital Baptist beliefs. It is bound to be profitable and interesting.

We are sorry to learn that the physical condition of brother R. L. Breland required his going again to the Grenada Hospital for treatment. His many friends will remember him as they pray.

A Jewish missionary magazine says: "The Imperial University of Tokyo circulated a religious questionnaire among its students which revealed that of the 5,000 students, 300 were Buddhists, 60 Christians, 8 Shintoists, 6 Confucians, 1,500 atheists, and 3,000 agnostics."—Ex.

Dr. W. R. White of Oklahoma City will be one of the speakers at the Statewide Evangelistic Conference at Clinton Feb. 7-March 2. His recently published book of sermons, "The Royal Road to Life," is now in its second edition, and is being published also in Portuguese.

—BR—

## THE BAPTIST RECORD DOES PAY

—O—

I know whereof I speak, because I am serving churches where the Record goes and some where it does not go.

The Baptist Record under its very capable and efficient management is becoming more and more a great soul-stirring, and I believe in many instances, a soul-winning agency, because in many homes that I enter as pastor, people are mentioning some great soul-stirring message that lifts them to the heights of the otherwise unknown. Surely the Record is aiding in carrying out the great commission of our Lord. The Record is also a great financial asset in my work, because every one of my churches that has adopted the "every family plan" is doing more for the cause than those that do not get the Record. The Record does pay. Invite it to help you quicken the hearts of your people.

—W. H. Wood, Pastor.

—BR—

## THE BEST OF ALL

—O—

Sweet smiles will cause new songs to spring  
From hearts that long have ceased to sing.  
Then laughter all around will ring  
Like golden chimes.  
And put to rout all murmuring  
And woeful times.

Kind worlds do wonders manifold  
To warm a heart that has grown cold.  
They bring good cheer and make it bold  
To do the right.  
When kindness glows, now as of old,  
It brings delight.

But labors of love do more than all  
To stay the one about to fall,  
And dire adversity forestall  
By being a friend.  
They lift at once the darkest pall  
And sorrows end.

—Wm. J. Robinson.

—BR—

Mr. E. C. Solomon has resigned as president of Dodd College, Shreveport, and is succeeded by Dean Tatum as acting president. Mr. Solomon is a son of Dr. E. D. Solomon, editor of the Florida Baptist Witness and former pastor in Mississippi.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
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Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### "INSTITUTE"

One definition of the word Institute is "to set in operation"—our W. M. U. Institute means that and more. We do try to set in operation the plans of Woman's Missionary Union in a definite and concrete way at these meetings but the interest and enthusiasm of the women and the fellowship we have together sends us back to the office with new courage and hope.

We have just finished the thirteen Institutes planned for this January. We returned to the office a bit tired in body but with joy in our hearts because of the contacts with 2176 women from 283 churches and 55 associations. 527 of these women had never been in a group meeting of this kind.

Mrs. Carter Wright, Stewardship Chairman for W. M. U. of the South, attended each of these meetings, greatly endeared herself to our women by her winsome personality, deep consecration, inspirational messages and practical helps. We thank her for coming to us at this time. We are expecting progress in the work this year.

—o—

The material for our Home Mission Week of Prayer has been mailed to the president of each W. M. U. and each auxiliary counselor. This was mailed early that you may plan well for the week. If we failed to send enough envelopes, drop us a card for more.

—o—

### APPEAL FOR THE MARCH WEEK OF PRAYER AND ANNIE W. ARMSTRONG OFFERING

Then returned they unto Jerusalem from the mount called Olivet. \* \* \* And when they were come they went up into the upper chamber \* \* \* and with one accord continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with His brethren (Acts 1:12-14).

The first impulse from my heart is to thank our women and W. M. U. young people for the glorious offering made last March. That offering, amounting to \$139,597.92, has enabled us to keep all of our missionaries in the field and to add a number of new missionaries to our force. The amount raised was a glorious demonstration of the sacrificial spirit of our women and W. M. U. young people, a decisive victory which has kept us on the forward march in our enlarged mission program.

As a result of that offering new missionaries were placed in the field, new mission stations were opened and new work projected. This advance must be maintained. We must hold permanently the gains we have made and, having consolidated our forces on new fields, move on to the conquest of new territory for Christ. Our Heavenly Father's command ringing down through the ages is, "Speak unto the children of Israel that they go forward." What God hath commanded, by His help, we can do. Our appeal is that we keep step with His ever enlarging purposes and swing out in utter abandon to do His will.

In the long ago the blessed Christ, when He would arouse the interest of His disciples in the evangelization of their homeland and His, said: "Lift up your eyes and look upon the fields that are white unto harvest." It was the appeal of spiritual need at close range.

That appeal is ours today. Twiney-two million souls out of Christ here in the homeland cry out to us for the Bread of Life. Our brothers in black, ten million of them right at our door, are looking to us for help. Five million foreigners spiritually marooned on our shores are a challenge to our passion for the lost. The four western provinces of Cuba, where two and one-half mil-

lion people live in spiritual despair, hold out to us their hand in mute appeal. On every hand wherever we turn there is the plea of the underprivileged. The man without a chance here in the homeland gropes his way in spiritual night. Evils are increasing, spiritual dearth is spreading, the clouds of spiritual darkness are thickening. Millions of people in our growing cities, in congested industrial centers and in remote sections now unchurched will remain unchurched if we do not enlarge our home mission program.

In my candid judgment the evangelization and Christianization of the homeland is right now one of the most important and imperative tasks before Southern Baptists. This seems evident when we consider the menaces and dangers that now threaten the civilization of America. These are so potential for evil that unless we meet them with the Gospel of Christ in an heroic campaign of evangelization our homeland may become the center of an essentially pagan civilization.

The forces arrayed against the progress of the Gospel are mighty and sinister. Communism, theism, Sabbath desecration, lawlessness, the liquor traffic, race prejudice and worldliness are undermining the spiritual foundations of our civilization. There is also the modern world spirit, the passion for possession, the revolt against tradition, the throwing off of the restraint of authority, crass materialism, racial antagonism and the castes of labor and capital.

We cannot meet these mighty opponents of the Cross of Christ in isolated groups. We must bring to bear upon the problems that confront us the impact of the whole denomination. The Home Mission Board is the agency through which Southern Baptists are attacking these problems.

I appeal to the women and W. M. U. young people of our Southland for these millions without Christ. I appeal to them to marshal their forces against the sinister influences that would destroy the religion of Christ in our land. We can save our country only by giving it the Gospel of Jesus Christ. Eternal issues are at stake. In the Annie W. Armstrong Offering you will, through the missionaries you support, furnish the Bread of Life for thousands of hungry-hearted souls and will give to the people the Gospel of redeeming grace which alone can assure the peace, prosperity and happiness of our land.—Dr. J. B. Lawrence, Executive Secretary-Treasurer of S. B. C. Home Mission Board.

—o—

### OFFICERS OF R. A. CHAPTER, UNION, MISS.

Ambassador-in-Chief—Harry Davis.  
First Assistant Ambassador—Andrew Coy Howington.  
Second Assistant Ambassador—Gilbert Alexander.  
Chapter Recorder—Larry Cooper.  
Chapter Steward—Donald Hunter.  
Chapter Custodian—Billy Scott Cassel.  
Chapter Herald—Charles Moore.

—BR—

Last Sunday Pleasant Grove Church at Red Banks elected Rev. E. W. McKenzie of Jackson, Tenn., as pastor for 1939.

It is said that a Methodist church petitioned the Bishop to send them a pastor who did not know Greek and Latin and who had never been to Palestine.

The article by one of our elect women on the prayer meeting, in a recent issue of the Baptist Record has been quoted by Baptists papers in North Carolina and Iowa.

Hattiesburg First Church has elected six new deacons, and their ordination is to take place the second Sunday evening in February.

It is said that of the 2,000,000 Jews in New York City only 50,000 contribute to the synagogue support.

After prolonged discussion the Florida Baptist Convention voted to postpone for one year decision on having a Baptist hospital at Tampa.

Somebody suggests that there may be preachers who have misread Jesus' words to Peter, "Feed my sheep," and have made it mean, "Amuse my goats."

Dr. J. E. Dillard will probably visit Mississippi in the interest of the 100,000 Club at the time the Statewide Evangelistic Conference is held at Clinton, Feb. 27-March 2.

Dr. M. E. Dodd will be among the speakers at the Evangelistic Conference to be held at Clinton. Other out of state men already announced are Drs. Scarborough, T. L. Holcomb and W. R. White of Oklahoma City.

Dr. L. M. Bratcher for fifteen months after the death of Pastor Soren supplied the pulpit in Rio, Brazil, made vacant by the death of Dr. Soren. He says that in these months not a member of that church refused any task he was asked to do. What a tribute to their long time pastor!

Paul says, "Ye were running well; who hindered you?" Mississippi Baptists and all Southern Baptists have reduced their debts. It has been done throughout the South by means of the 100,000 Club. It has been done in Mississippi by the 5,000 Club. But recently there has been a slowing down. We can not afford to abandon the very thing which has put new spirit into all our people. The task has not been finished. Much good has been done; but much remains to be done. Nothing has given our folks greater joy and courage than the reduction of our debts. Our hope of future conquests depends on our keeping the ground behind us in proper condition. There ought to be no slackening in our efforts. Not to meet our indebtedness promptly would be to jeopardize our whole program. The year 1939 should be and promises to be the best year we have had in a long time. We are all praying for a revival, and the spirit of our people is the best we have had for a long time. Keep on praying and keep on giving to reduce the debts and to carry the work forward.

It is said that 100,000 telegrams poured into Washington as a result of Coughlin's radio address in which he urged that the arms embargo against the factions in Spain be not removed. These protests have doubtless had their effect on President Roosevelt, who has shown great friendship for Cardinal Mundelein and a disposition to be influenced by his counsel. The embargo has worked all the time in favor of Franco who has the blessing of the Pope, and against the Loyalist government of Spain which has demonstrated its willingness for the people to exercise religious freedom. Everybody knows that the Catholic church has always opposed religious freedom in Spain, and practically everywhere else. It is a strange freak that has made the democratic governments contributors to the cause of despotism in Spain. The "non-interference" policy has allowed Germany and Italy to interfere all they wished in Spain, and has prevented any interference from France and Great Britain. "Neutrality" has been a libel on the whole conception of not taking sides. The democratic governments of the world seem to have suffered from brain paralysis for several years. They have shown such hesitancy that it has been regarded as plain cowardice by the dictator governments of Europe and by the government of Japan. These dictators have developed in consequence a contempt for democracy and don't hesitate to express it.



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### BIBLE COLUMN

#### "The Kingdom"

Lack of space requires brief ar-  
ticles, but the question of "the king-  
dom" is so grossly misunderstood  
that it requires more than one ar-  
ticle to discuss it adequately.

The stronghold of those who teach  
that the kingdom of heaven is now  
on earth, is Luke 17:20-21. It reads,  
"And when it was demanded of the  
Pharisees when the kingdom of God  
should come, He answered them and  
said, the kingdom of God cometh  
not with observation, neither shall  
they say, Lo here, or lo there; for  
behold the kingdom of God is with-  
in you." Now it is morally certain  
that these hypocritical Pharisees  
who were seeking, and finally se-  
cured the crucifixion of Jesus did  
not have the kingdom of God in  
them; yet Jesus was talking to them  
when He used the words quoted.  
That of itself shows something to  
be wrong. The correct reading is,  
"in the midst of you," and not "with-  
in you." The kingdom of God was  
represented by Jesus while He was  
on earth; so that wherever He went  
among the people, in that sense the  
kingdom of God was in their midst.  
But the Pharisees rejected the king;  
therefore the kingdom was not in  
them.

But the literal meaning of the  
expression, "not with observation,"  
is "not with much searching to find  
it"; "no need for a magnifying glass  
to see it." The expressions that  
follow, "Neither shall they say, Lo  
here, or lo there," show that to be  
the true meaning. But the next three  
verses of the same chapter settle  
the matter once and for all. No need  
for straining the eyes to see the  
lightning flash from east to west;  
neither will it be difficult to see  
the Son of God when He comes to  
set up His kingdom.

The next scriptures used to try  
to prove the kingdom theory, is  
Matthew 13, and parables of a like  
nature elsewhere. Lack of space for-  
bids a detailed exegesis of these  
parables here; but they all deal with  
the kingdom of God in its prepara-  
tory stage. Only the regenerated or  
born again ones can enter the king-  
dom of God. Just as a child born  
in this country is not entitled to  
function as a citizen until legal age

has been attained, so these born  
again ones are not yet in their  
citizenship, because that is in heav-  
en where Jesus is preparing a place  
for them. Paul declares in Phil.  
3:20, correct translation, "For our  
citizenship is in heaven, from whence  
we look for the Savior, the Lord  
Jesus Christ." when through the  
preaching of the Gospel of the  
Grace of God that number is saved  
which will constitute the body, the  
Bride of Christ, He will come for  
them, (see I Thess. 4:16-18) and  
take them to heaven to escape the  
great tribulation, (see Rev. 3:10),  
but will bring that mighty host with  
Him, (see I Thess. 4:15) when He  
comes to fight the battle of Arma-  
geddon and set up His kingdom in  
Jerusalem, and "we shall reign over  
the earth." See Rev. 5:10; 19:11-16;  
20:4-6.

The present world conditions  
should convince "a wayfaring man,  
though a fool" that the kingdom of  
God is not on earth now.

### AN ILLINOIS CASE

By Louis J. Bristow, Supt.

A letter from brother E. W.  
Reeder, mission secretary for Illi-  
nois Baptists, tells of a certain eld-  
erly woman, faithful Christian and  
loyal Baptist, who sorely needs  
hospital care, who is poor, unable  
to pay any part of the cost: and  
asks us to admit her as a free pa-  
tient. But we have no room, the  
hospital being crowded, with a  
waiting list. So I had to tell Bro.  
Reeder, "No."

For more than two years I have  
been trying to get an addition to  
our hospital in New Orleans, that  
we might enlarge our service to  
the poor. I have begged in news-  
paper stories and public address:  
and in two years we have received  
from Southern Baptists—individual,  
church, Sunday school classes, wom-  
en's societies, etc.—in gifts for the  
proposed enlargement less than \$5,-  
000. And we have included in that  
sum the gifts of persons whose re-  
ligious affiliation we do not know.  
We are required to earn or to get  
from non-Baptists the money with  
which to enlarge: and also the mon-  
ey with which to pay the cost of the  
entire care of the sick poor.

I am wondering whether there are  
those who read this story who will  
not help us make it possible to help  
other such cases as that presented  
to us by brother Reeder. "Inasmuch  
as ye have done it unto one of the  
least of these"—that is a sure and  
glorious promise.

New Orleans, La.

### FINDINGS OF THE NATIONAL TEMPERANCE AND PROHIBI- TION COUNCIL

Meeting in Annual Session, Wash-  
ington, D. C., Jan. 18-19, 1939

The National Temperance and  
Prohibition Council, assembled in  
annual session in Washington, D. C.,  
January 18 and 19, 1939, issues to  
the American people the following  
statement of fact and appeal:

The American people will not long  
continue to tolerate the present in-  
tolerable liquor conditions. The great  
increase in crime due directly and  
ness among both the adults and the  
youth of our land; the frightful toll

of human life taken by street and  
highway accidents due to drinking  
drivers and pedestrians; the great  
increase in crime due directly and  
indirectly to the liquor traffic; the  
sucking of the life blood of legiti-  
mate business from the veins of in-  
dustry and commerce; the prolong-  
ed delay in business recovery in  
which the liquor traffic is undoubt-  
edly one of the major factors; the  
general breakdown of moral stan-  
dards and behavior brought by the  
liquor traffic—these things one and  
all, with many others that might be  
named make imperative the exter-  
mination of the traffic, and, at the  
same time, furnish the incentive and  
appeal for such extermination. That  
the American people will arise in  
their strength and destroy this traf-  
fic and redeem their honor from  
the shame and disgrace which it  
now bears, we do not for one mo-  
ment doubt.

We appeal to the churches and  
pastors, to all denominational agen-  
cies, especially publishing houses  
and boards to inaugurate and prose-  
cute a most intensive and vigorous  
campaign of scientific and factual  
education concerning the evils and  
destructiveness of beverage alcohol.

### WINSTON COUNTY ASSOCIA- TIONAL MEETING

On the evening of January 26, a  
representative meeting of this asso-  
ciation was held in Louisville under  
the direction of the Louisville  
Baptist Church.

There were nine churches repre-  
sented in the meeting with seven  
pastors and a total attendance of  
more than a hundred people. At the  
luncheon, an interesting program  
was presented. An address by F. L.  
Fair, of Louisville, one of the lead-  
ing business men of the state, on  
the subject "A Layman's Concep-  
tion of the Work of a Secretary,"  
was of much interest and was well  
received. Then followed an address  
by Rev. C. C. Weaver, moderator of  
the association, on "Our New Sec-  
retary." This also was helpful. Af-  
ter these two, Rev. D. A. McCall,  
the new secretary, gave an address  
—rather I should say, a sermon,  
and a most excellent one. He told  
of his high hopes for the work, es-  
pecially for the success of evange-  
lism in this year, and pledged him-  
self for all he is worth to carry on  
the work committed to him by the  
Convention Board.

This was the fourth associational  
meeting of brother McCall since his  
election. First in his own county of  
Neshoba, then in all the three ad-  
joining county associations. He plans  
to go into every association in the  
state by the time the associations  
begin their annual sessions next

### O. B. TAYLOR

ATTORNEY AT LAW

503 DEPOSIT GUARANTY BANK BLDG.

JACKSON, MISS.



summer. He is putting the emphasis  
on evangelism, believing that if this  
can be properly fostered, contribu-  
tions all along the line will meet  
with a better response. He paid a  
fine tribute to Dr. Gunter and his  
work as secretary, and pledged him-  
self to build upon this substantial  
foundation.

It may be that he "has come to  
the kingdom for such a time as this."

—J. N. McMillin.

—BR—

### MY EXPERIENCE

About 52 years ago I realized at  
15 I was lost and thought I ought  
to be saved. The preacher gave the  
invitation, I went to the altar and  
sat on the mourner's bench. I began  
to cry and tell God what all I would  
do if He would save me, but He did  
not. I kept on promising God what  
I would do. I was spiritually seeing  
mountains composed of my sins I  
thought for I had thought of so  
many wicked things. (I did not use  
bad words) while I was repenting of  
my sins. I decided that I was so  
bad God wouldn't save me, so I told  
God I wasn't fit to be saved and I  
was willing to go to the bottom of  
hell if it would please Him. Right  
then Jesus sat in front of me with  
my heart in his hand and it was as  
white as it could be. I looked with  
spiritual eyes. Jesus said to Satan,  
get behind her. Satan seemed to be  
behind, so I looked in front. Jesus  
was gone, but the straight and nar-  
row path was in front of me walled  
with angels from me as far up as  
I could see. They gradually disap-  
peared. All this time I was seeing  
that beautiful light.

Satan's first temptation: Satan  
said to me before I left my seat,  
you are not saved. I said, no I may  
not be. I said, God if I am saved let  
me live all right. The next mornig  
I knew it was Satan tempting me  
of not being saved.

Mrs. Laura Appleton.

—BR—

Beggar—Spare me a copper, sir.  
Business Man—I haven't time now  
—call again tomorrow.  
Beggar—The impudence, asking  
me for credit in these hard times.

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## Sunday School Lesson

PREPARED BY  
L. B. CAMPBELL

### PETER PREACHES AT PENTECOST Acts 1 and 2

#### I. Circumstances.

We studied together last Sunday the story of Peter's fishing trip and what came of it. He declared his love for his Lord, and Peter's Lord had respect unto Peter's declaration, and assigned him a task in consequence on that declaration. In the lesson today we have Peter engaging in the task which his Lord assigned him.

Peter is a long way now from the denial in which his lack of moral courage left him a cursing coward in the presence of the enemies of his Lord. But a man is to be judged in large measure by the way he winds up at the end rather than by the way he begins, or even for a given time carries on. Peter, the coward, liar, boaster, and profane swearer, was at last to live up to his name, "Rock," and was so to behave as to be set down as chief among the apostles.

"Tarry ye in the city, until ye be clothed with power from on high" (Luke 24:49). These were among the last words of our risen Lord to His disciples before He went away from them into heaven. The words occur at the close of Luke's first volume, whereas the book of Acts is the second volume. Here in the first two chapters of the book of Acts we have the continuation of the account of what Jesus began to do and to teach, though in this book, it is done and taught through the medium of the Holy Spirit.

The Lord had remained upon the earth for some forty days after His resurrection, showing Himself again and again to the witnesses whom He had chosen. Then He had gone home to the Father. Acting under His orders to remain in the city, the disciples had continued in Jerusalem, apparently doing little else than praying and waiting for some tremendous occurrence, they may not have known just what, which should make a change in their lives. "Pentecost," means "fifty," and was the name of a feast held on the fiftieth day following the day after the Passover Sabbath.

In the upper room where the disciples were gathered, some 120 in all, including the eleven remaining apostles, there was an air of expectancy. The morning of the Pentecost dawned, and they were all together in the upper room, maybe the very room in which our Lord had eaten the Passover with His disciples. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." (Acts 2:2).

#### II. Competency.

"There appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit

gave them utterance," Vs. 3, 4. Here we learn what it was that made these incapable men capable, these incompetents, competent, these impotent men, potent. It was the coming of the Spirit upon and into them. His gracious presence filled them with a holy boldness and enabled them also to speak as they could not have spoken without His presence. His coming into the heart of Peter changed him into the bold champion of the cause of Christ, and tipped his tongue with the heavenly eloquence which made the blunt, plain word of God a living sword, so much keener than keenest Damascus blade that it could pierce even to the dividing of soul and spirit. It was the power of the Spirit, subduing Peter, filling him, guiding him, which made him competent that day to stand before the multitude of the curious and of the hostile to Jesus, and give the world an example of what a God-controlled, spirit filled man can do as the agent of the Almighty.

#### III. Contents. Vs. 12-36.

##### 1. "They were all amazed," V. 12.

This word in the original means "to throw out of position," and it is used here to describe the condition into which the multitudes of those who rushed together, attracted no doubt, by the "noise as of a rushing, mighty wind," which could no doubt be heard throughout the city.

Going among this multitude, the 120 of our Lord's disciples told the simple story of Jesus, so that each several men and women of all the foreign born there that day could understand the story, told to him in his native speech. This circumstance but added to the amazement and perplexity of the crowds. All of these speakers were simple Galileans, few of whom had been farther from home than they were now. Unschool-ed and unlearned men, how could they do this thing which they were doing?

Men will attempt some explanation of anything which mystifies them. "What meaneth this?" As in a joke, some of them agreed, "They are filled with sweet wine," V. 13. "Why, they are drunk, that is what ails them."

##### 2. Peter's Denial of the Charge. V. 14.

"Peter, standing up with the eleven." I wish you to notice that the eleven were there, there to give Peter their moral support, there to stand with him for their Lord. There, I think, as an example to Christian people through all the years, that so also ought they to stand by the preacher and give him the support of their presence and sympathetic hearing. Could Peter have preached as well without them?

And Peter offered in evidence that he and his fellow disciples were not drunk the fact that it was too early in the day for men to be drunk, especially on a feast day, when they touched no wine till the evening. Wine was never drunk by the Jews except with meat, never with a meal of bread, and meat was not eaten except in the evening, so these men were not drunk.

##### 3. Peter's affirmation.

"This is that which was spoken through the Prophet Joel." V. 16.

Joel lived in a day of spiritual dearth and decay. There was a

famine of the word of God in the land in Joel's day, and a woeful lack of vital godliness in the lives of the people. Joel spoke of a day when God would pour forth of His Spirit upon all flesh. And Peter is affirming that Joel's prophecy has fulfillment in this amazing spectacle which the multitudes now behold. I suppose all Bible students would agree that the words quoted from Joel did not have their complete and final fulfillment on the day of Pentecost, but they were in a measure fulfilled, because Peter, borne along by the Holy Spirit, said they were. So what the people saw that day was a company of people filled with the Spirit of God and galvanized by the indwelling Spirit into servants and handmaidens of the Lord by the indwelling Spirit.

##### 4. Peter's Message. Vs. 22-36.

Peter tells the story of Jesus, hanging every detail of the wondrous story upon a passage of Messianic prophecy, and demonstrating from the Jewish scriptures that Jesus of Nazareth is the Christ of God. Peter, having done this, charges home upon the heads of the people there assembled the crime of having brutally murdered their Messiah, of having outrageously mobbed and lawlessly put to death, by the hands of lawless men, their Lord and Messiah.

Here is no mincing of words. Peter characterized their action of yelling for the blood of Jesus at the Passover as a cruel, unjust, lawless, brutal, outrageous murder, and that of the Christ of God.

#### IV. Consequences. Vs. 37-47.

Peter's words went like arrows true to the mark. And the arrows were barbed with the power of conviction. His words were God's words, and God has promised that His word, which He sends forth, will not return unto Him empty, but will accomplish what He pleases and prosper in the thing whereto He sends it.

So they were "pricked in their heart," and it is no wonder! They saw themselves as they were, and that is what conviction is. They realized how far they had missed the doing of the will of God, and that is conviction. They realized how sorely they needed God's mercy upon them, else they were lost, and that is conviction. So they cried out for help. "Brethren, what shall we do?" Peter was prompt with the answer. He tells them to do two things and that they will receive two gifts. Meet two requirements and receive two rewards. Repentance and baptism in the name of Jesus are the requirements: remission of sins and the gift of the Holy Spirit are the rewards. "Repentance" here means not only a sorrow or re-

morse for sin, which the hearers were already experiencing, but also the complete whirling round of the entire moral disposition. The all-essential points of a change of mind and a faith in Jesus stand out crystal clear. The relation of the badge of baptism to these is not expanded. Baptism is a token of discipleship, a symbol of a death to the old and a birth to the new, the outward sign of an inward grace, the saying to the world that the baptized has left the old way for the new in Him. There is utterly no sense in thrusting into these words any sacramentarian theory.

The germ of all gospel teaching is here, yet we can see that the sermon is not theologically full and complete. Nothing is said here as to the substitutionary or atoning suffering of Jesus, but the truth Peter preached was for the immature state of the hearers that day sufficient for the purpose of God.

They met the conditions laid down by Peter, and the Lord added, "There were added in that day about three thousand souls." Luke does not say that there were added "unto them," and I do not think he meant that, but there were added unto the Lord, unto the body of the Lord. And the body grew and waxed strong in numbers and fervent in spirit.

—BR—

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## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECY.

### Remember!

The Mississippi Baptist Sunday School Convention meets at First Baptist Church, Laurel, March 7-8. A great program is in store for all who attend, and the Laurel people are providing bed and breakfast free to all who come. Save the date, please!

### Baldwyn

Rev. C. E. Patch, the pastor at Baldwyn, in sending in the names of those who recently finished a Sunday school study course which the pastor taught, states that of the thirty-four enrolled, twenty-seven finished the course and got the credit on it, and that of the twenty-six officers and teachers who finished, seventeen are college graduates. That certainly means much in having capable workers.

The suppers each evening were furnished by the different departments, and the Men's Bible Class gave one supper just to show that they appreciated a group of teachers that would study in order to teach their children better.

This is a great work for any pastor, and many of them are taking it seriously. Training our workers is advancing our work.

### Marion County Intermediate Work

Miss Mary Alice Biby, South-wide Intermediate worker with Intermediates, will conduct the conferences and special classes during "Intermediate Week" in the First Baptist Church, Columbia, Mississippi, February 5-11, 1939.

This special week's effort will begin with a Great Rally, Sunday afternoon, February 5, at 2:30. All Baptist Sunday School workers are invited and urged to attend these conferences, and especially the Sunday afternoon Rally. All the Sunday school hosts of Covington, Jeff Davis, Lawrence, Lebanon, Marion, Walthall, Pike, and Pearl River associations are expected to attend. It is hoped that every church in Marion county will be represented in at least one of the conference.

### Standard Schools

Let all 1938 standard schools, that have not already done so, be sure to check up at once on the standard and send in the application right away for the award. If you find you are short on a point or two, get the officers and teachers committed to do a little special work on them and get up on all the points early in the new year. January is a fine month in which to do this, and thus locate our school definitely on this great program of progress. Do it now!

### The Builder

No superintendent can do his best work without the Builder, the monthly magazine published by the Sunday School Board for the express purpose of helping all Sunday school superintendents. The price is one dollar per year, and should be included in the regular orders for literature. Don't expect the best of

### MARRIAGE

Mr. Tom Creel and Miss Lillian Blackledge were quietly married in the home of Mr. and Mrs. R. M. Bush, Route One, Ellisville, Miss., in the presence of a few friends, January 24, 1939, Rev. A. J. Linton, officiating.

### CHINA'S MAJOR MENACE

Shanghai, China—The biggest menace now in the Shanghai area is dope. Coolies across the creek in the Japanese controlled section are paid half in small coin and half in heroin. They are following a deliberate campaign here now exactly like the one they have perpetrated in North China since 1934, of deliberately weakening the morale of the working class by urging this curse on them, making it accessible, attractive. It is insidious. By the time one is aware of it the individual is already under its sway. The Japanese fear the guerrillas. Friends from Nanking say that Japanese soldiers dare not go into the country in bands of less than thirty, armed.

My cook had word that his wife and infant son were ill, and made a dangerous journey up the Yangtze to his native village. Three weeks later he returned. Soldiers have not yet occupied his village, but they raid it several times a week with demands for rice, green vegetables and women. He says that guerrillas are everywhere. Sometimes a band of a score of them will have what looks like twenty guns, but actually maybe four of them will be real, and the rest clever wooden imitations! The Japanese flee on an encounter, but the next day they come and bomb the place where they have met the "enemy." By then, though, the Chinese are harrassing other Japanese in other fields. Do you remember last year when the Japanese bombed the clever "fake" airfield waiting for them?

Don't let up! Every effort you make to inform our people of their share in this tragic, useless combat is worth while an hundred fold.

### CHINA RELIEF

Richmond, Virginia, January 26—The Foreign Mission Board is grateful and encouraged by the \$4,000 recently received for China Relief. This brings the grand total of gifts to the China Relief and Emergency Funds to more than \$100,000 donated since this "undeclared war" began.

But the needs are increasingly urgent. Southern Baptist mission stations have become refugee camps. Millions are looking to Southern Baptist missionaries for food and shelter, and they are finding God.

Every dollar given for China Relief is an investment in the most challenging opportunity of this age, and is bearing fruit ten-fold.

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### THE LITTLE HELPER

J. E. Dillard

There is a picture in the Corcoran Gallery of Art in Washington that I go to see every time I am in the Capital City. It is called "A Helping Hand"; it was painted by Emile Renouf.

The picture portrays a hardy but kindly old salt with feet scotched and nerves straining as he pulls upon the big oars and rows his great boat across the rough waters. By his side sits a demure little girl. I think it is his granddaughter, she has put her tiny hands upon the big oar and thinks she is helping.

And she is helping; you can tell it by the happy, proud smile on grandpa's face. She isn't pulling the boat very much, but she sure is encouraging grandpa to pull. For every ounce she pulls, he pulls another pound. That is why it is called the Helping Hand.

How our Hundred Thousand Club needs encouragement just now. Some of us have been doing our bit in the Baptist Hundred Thousand Club ever since it started. We have made some headway—a million dollars have been paid upon those denominational debts. But some have grown weary and quit; others are tired and almost ready to give up.

We can at least encourage these good friends by putting our hands upon the oars. We may not be able to do much pulling but it will help others to pull more. And then you

know every little helps some.

Let's join the Baptist Hundred Thousand Club and pay a whole dollar a month to help get rid of those debts. If we can't pay a whole dollar let's pay a half dollar, or even a quarter. Let's do something. Let's join the Helping Hand bunch. What do you say? Shall we join or not join? Let's do it today!

Son (entering his father's office) Well, dad, I just ran up to say hello.

Dad—Too late, my boy. Your mother ran up to say hello and got all my change.

Angry Guide: "Why didn't you shoot that tiger?"

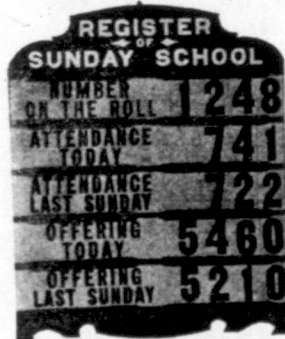
Timid Hunter: "He—he didn't have the right kind of expression for a rug."

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Extra Numbers, 0 to 9. Set, 8 cents.  
Set of 10 slides and 6 sets of numbers, 60 cents.  
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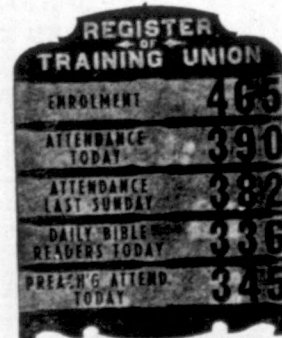
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Offering Last Sunday.  
Offering Today.  
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Extra Panel Sections. Each, 50 cents.  
Extra Numbers, 0 to 9. Set, 8 cents.  
Set of 11 slides and 6 sets of numbers, 60 cents.  
Size of above numerals 2 1/2 inches high; slides 2 3/4 inches high.



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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children;

Do you ever think and plan the fine things that you are going to do when you get to be grown? Or do you dream about all the good things that you would do if you just had as much money as someone else or the talent that he has? Sometimes it is a temptation to imagine the good that we could accomplish if things were only different with us, and fail to see the opportunities that lie all around us.

Once there was a young lady who was very eager to go as a missionary to China, or Africa, or some foreign country. Her mother was an invalid and a widow, and dependent on the daughter, so it was impossible for her to do what she longed to do. One day she told a caller of her desire and her great disappointment.

The visitor asked, "Who lives next door?"

"A Japanese family. I do not know them," the girl replied.

"Who lives in the house back of you?" her caller asked again.

"Oh, that is a negro family. I don't have anything to do with them," she answered indifferently.

"And who lives across the street?"

"I don't know, but they aren't our kind of folks," she again replied.

"My dear girl, here you are miserable because you can not take the gospel to others in foreign countries, and God has brought these people of other nations all around you. If you really want to be a missionary, now is your chance."

Might it not be the same way with us: pining for opportunities when they lie all around us?

A member of the Children's Circle sends ten dollars that she wants used to plant Paul's Scarlet roses around the Julia Johnson Lipsey building. Can you think of a more fitting way to honor the memory of one you love than to plant radiant, growing, glowing roses to bring beauty and happiness to others?

Something new has come to the Children's Circle, at least since my connection with it. We have twins writing to join us. They do not tell us much about themselves, so we are expecting to be told that next time. They send an excellent contribution and we are grateful.

We also have a new member from Lumberton. We are glad to have Mary Althea join us and hope that she will write often.

Mrs. Appleton writes us a nice letter, too. I hope that Mr. John Lipsey reads what she says about him, and does as she suggests. She wants the boys at the orphanage to know that they are not forgotten. We would like to hear from them. How about it, boys?

Margaret and Fannie Mae Henley send their club dues and mention something that some of the others of you might like to do too. You can depend on them for their regular gifts and for good ideas too.

How did you get along with last week's puzzle? Here is another like it.

I won't "sign off" without reminding you again to remember our scholarship that we are providing for Miss McSweeney at B. B. I., and our children at the Orphanage. Let's keep them always on our hearts and in our prayers; then I know we'll remember to help liberally.

With love,  
F. L. S.

## BIBLE STUDY

Proverbs 15:23b, A word spoken in due season, how good is it!

One day near the close of the work of John the Baptist, he was standing with two of his disciples, Andrew and John, near the place where he had been baptizing in the river Jordan. He saw Jesus as he

walked around, and pointing to Jesus, said to the two disciples, "Look! there is the Lamb of God." Andrew and John believed him, and followed Jesus. Suddenly Jesus turned and looked into their faces and asked, "What are you looking for?" Rather taken aback, they timidly asked, "Teacher, where do you stay?" He answered with the invitation, "Come, and you shall see."

They gladly went with him and spent the day with him. That was all that they needed to satisfy them that Jesus was the Messiah who was to come into the world. The next morning Andrew went immediately and found his own brother, Simon, and said to him, "Come with me, for we have found the Messiah, the Christ." Then he led him to Jesus. When Jesus saw him, he said "You are Simon, the son of John, but your name shall be changed to Peter." Peter means "rock" and Jesus could see the kind of man that Simon would become. He saw him in the future as a rock in strength, and a foundation stone in his church.

Peter did become a great servant of the Lord, and was used in bringing many to Jesus. There is not much more said about Andrew, but we do not forget that it was Andrew who spoke the right word at the right time and brought his brother, Simon, to Jesus.

Ethel, Miss.,  
Jan. 17, 1939.

Dear Mrs. Steele;

Find enclosed \$1.00 for the orphanage, to be used where it is needed most.

We are little twin girls ten years old.

Love,  
Ruth and Reida White

So far as I know, you are the only twins belonging to the circle. You can just imagine how proud we are of you, Ruth and Reida. Thank you very much for this very helpful gift.—F. L. S.

Lumberton, Miss.,  
Jan. 18, 1939.

Dear Mrs. Steele;

May I join the Children's Circle? I am nine years old. I am in the fourth grade. My teacher's name is Mr. Bond. I like him fine. I go to the Lumberton Baptist Church every Sunday. My daddy drives the bus that hauls the country people to church in town. My Sunday school teacher's name is Miss Mary Patterson, and my B. Y. P. U. leader's name is Miss Bertez Anderson.

Your little friend,

Mary Althea Lazenby.

We are happy to have you, Mary Althea, as a member of the Children's Circle. I wish all of the children could see this picture of Robin Hood and his friends in Sherwood Forest with which your stationery is decorated. If I were guessing, I would guess that it was a Christmas present.—F. L. S.

Walnut, Miss.,  
Jan. 24, 1939.

Dear Mrs. Steele;

I enjoy The Baptist Record very much, also the Children's Circle and Mr. John Lipsey's interesting letters. We hope he writes again.

I wondered who would take your mother's place and carry on the work that is such a great blessing to so many people, those that receive, and those that give.

I am so glad that the orphanage building is being erected, and I was glad that the children got to go to New Orleans and see so much of the good schools and everything that was of interest to them.

We thank the girls at the orphanage for those letters. Now, we want to hear from the boys, too, for they have a big place in our hearts.

Mrs. Laura Appleton.

Thank you, Mrs. Appleton, for these encouraging words. Indeed we are interested in the boys at the orphanage, and we would appreciate letters from them. They are going to have a new building soon if all of the Baptists in Mississippi do what they can to help.—F. L. S.

Byhalia, Miss.,  
Jan. 24, 1939.

Dear Mrs. Steele;

We are sending you Jeannie Lipsey Club No. 1 dues for January and Quarter-to-two Club dues for four months. The junior girls at the orphanage expressed to you and their circle friends their appreciation for the things that have been done and are being done for them. We want to express our appreciation to them for writing such interesting letters and hope they will write again. We feel closer to them since reading their letters and we are keeping the Record in a special place so we can send each of them a Valentine.

With love,  
Margaret E. Henley  
Fannie Mae Henley

## PUZZLE

Match the following statements with the names given below.

1. He loved David as his own soul.
2. He was brought bread and meat by the ravens.
3. He said to his soul, "Take thine ease, eat, drink, and be merry, for thou hast much goods laid up for many years."
4. He asked the Lord for wisdom, rather than for riches, or long life, or honor.
5. She was a beautiful queen who saved her people from being destroyed.
6. He was sold into Egypt by his brethren.
7. She helped her son to deceive his father.
8. He led the children after the death of Moses.
9. She made a little cake for Elijah first.
10. He was the father of Jacob and Esau.

Names: Solomon, The Widow of Zarephath, Isaac, Jonathan, Esther, Elijah, Joshua, The Rich Fool, Joseph, Rebekah

## S. S. ATTENDANCE JAN. 29

Jackson, First Church	1028
Jackson, Parkway Church	360
Jackson, Calvary Church	992
Jackson, Northside Church	115
Jackson, Griffith Church	702
Jackson, Davis Memorial	215
Jackson, Van Winkle Church	104
Brookhaven Church	511
Clinton Church	379
Vicksburg, First Church	408
Pontotoc Church	189
Crystal Springs Church	332
Utica Church	116
Meridian, 41st Church	251

## B. T. U. ATTENDANCE JAN. 29

Jackson, Calvary Church	183
Jackson, Parkway Church	234
Jackson, Davis Church	149
Jackson, Griffith Church	317
Jackson, Northside Church	42
Jackson, Parkway Church	68
Vicksburg, First Church	128
Meridian, 41st Church	38
Crystal Springs Church	114
Pontotoc Church	38

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96 years old, was born December 14, 1842. In all his lifetime this good man has never used intoxicating liquor in any shape, form, or fashion. He has never touched tobacco in any way, and has never uttered an oath in his lifetime, not even the slightest cuss word. Mr. Franks is still active and a hearty eater. His hogs, which he feeds and tends to himself, are the pride of New Zion community in Choctaw County. Truly this is a living example of Psalms 37:3.

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS . . . . . STATE SECRETARY  
LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. ♦ JACKSON, MISS.

## Plan Now For March Study Courses

March, for years, has been designated as Training Union Study Course Month. It is the Spring study course time. Of course every progressive B. Y. P. U. and B. A. U. will want to have more than one study course a year, so we begin in March and then, perhaps each quarter through the year, we have others. This year, especially because we, as Southern Baptists are majoring on evangelism this year, are suggesting that our unions study the soul winning books in the March or spring study course. The Juniors can use the book, Trail Makers in Other Lands; the Intermediates should use, Witnessing for Christ; Seniors have the choice of two good books, as do the Adults. Begin your plans now for this course. The few weeks intervening between now and the time you will have the course will slip by in a hurry. Use these steps in planning for the work—set time, order books, select teachers, talk about it on every occasion between now and then. Follow the course up with personal work to win the lost. Every church would profit by observing this study course suggestion. Even though the church does not have a union, they should study the art of soul winning and thus be better prepared to do some of it.

## Baptist Training Union Members Are Studying

A mark of progress is noted in the increased number of study course awards issued during the year 1938. The records show that 243,808 study course awards were issued in 1938 compared with 190,952 in 1937, a gain of 52,956. The awards were distributed as follows: Juniors, 56,022; Intermediates, 60,790; Seniors, 83,704; B. A. U., 43,555; Training Union Administration courses, 9,737. Mississippi issued 9,516 for the year, a fair increase over 1927. When people study, they grow. Our characters are shaped by the things we study, hence to build a strong church or denomination we must keep our people studying the Bible with all its doctrinal emphasis. Our study course books are all discussions of great doctrinal truth. Why not set your goal this year, as pastor or other church leader, to lead every member of your church in the study of at least one good study course book. A large number will study many books of course.

## Miss Hunter Elected Director of Noxubee

At the last meeting of the association Miss Lorene Hunter of Mashulaville was elected to the office of Associational Training Union director of Noxubee County. She succeeds Rev. R. A. Collier who served in that capacity for a year. We are glad to welcome Miss Hunter to the circle of associational directors.

The office of associational director challenges the very best missionary spirit a person can have. It is opportunity to "Go" to "make Disciples" and "To teach to observe." What a privilege!

## Franklin Prepares Now For August Mission Study

Last fall a resolution was adopted in our association to the effect that every church would be asked to set aside a week in August during which they would have a mission study. The book suggested for use in the Senior and Adult unions was Southern Baptists in World Service; for Intermediates, The Meaning of Church Membership, and for Juniors, The Junior and His Church. Already our associations are working out plans for this mission study and here comes word from Franklin to that effect. Miss Nannie Haley, Associational Training Union secretary, writes that "We are much interested in the mission study courses planned for next August. We will do our best to have a five day school in every church in Franklin Association." That is the spirit that wins.

## Yazoo City Starts Story Hour and B. A. U.

Congratulations to Yazoo City on their recent addition to their Training Union. They have added the Story Hour with Marguerite White as leader, and a Baptist Adult Union is also part of the new set up. In addition to this growth, the Yazoo City Training Union sponsored the watch service the last night of 1938. Definite aims were set for the new year by the Training Union and the W. M. U. Several friends from the colored church attended this service, and as a part of the service two of them sang. We are indebted to Mrs. J. E. Ward, associational director for Yazoo Association, for this good report of Yazoo City.

## The 29th A Busy Day For Walthall Association

The fifth Sunday was a busy day for Walthall Association. The Sunday school and the Training Union organizations had a joint meeting. It was a morning and afternoon service with a program emphasizing the Sunday school work given in the morning, and a program emphasizing the Training Union work given in the afternoon. The meeting was held with the Salem Baptist Church and ran from ten a. m. to three p. m. Lunch was served from twelve to one, leaving four hours for worship. The afternoon program, in addition to report of committees, music, roll call, and awarding of banners, was given to a discussion of four vital subjects, The Hundred Thousand Club; Efficiency in Training Union Work; Prayer Equals Power in Christians, and Soul Winning. These came after a devotional based on John 9:4-

5. Mr. H. A. Scott is the interested and efficient director of this association.

Watch next week's Record for program of the Statewide Associational Training Union Officers' Conference. Let every officer attend this great meeting.

## ELLISVILLE INTERMEDIATE R. A. ORGANIZED

Through the efforts of the Baptist Brotherhood, and Mrs. Jeff Walters, the W. M. U. young people's director, a group of boys between ages of 13 and 17 met Tuesday, Jan. 24th, 6:30 p. m. for the purpose of reorganizing the R. A. chapter.

The Brotherhood entertained 28 boys at a hamburger supper, after which they assembled in the church auditorium for organization. The pastor, Rev. Otho Eure, and H. H. Broadway, the counselor, discussed the purpose and objectives of a Royal Ambassador chapter. Mr. Jack Myer was elected as assistant counselor for the chapter and all of the officers were elected for the coming year.

The boys are deeply grateful to the Brotherhood for this delightful social hour. The Brotherhood committee cooking and serving the hamburger supper was composed of President J. M. Powell, C. W. Jenkins, S. C. Wallace, H. H. Broadway and Jack Myers and Pastor Eure. The Brotherhood was asked by the W. M. S. to foster the Intermediate R. A. chapter, and has responded in a most hearty way. This is bringing about a great blessing to both men and boys through this splendid fraternal feeling between Brotherhood and R. A. chapter.

Mrs. Jeff Walters, W.M.U. Young People's Director, Ellisville Baptist Church.

## FIFTY - FOUR UNIVERSITIES DAMAGED BY NIPPONESE

Richmond, Virginia—The North China Daily News states that "Japanese bombs and artillery have damaged and destroyed no less than 54 of China's 114 colleges and universities. It was revealed in the survey of Chinese colleges, libraries and universities undertaken by the Library Association of China. The survey covered a period up to last August. Many of the country's famous seats of learning had to be abandoned and their valuable and historic contents left for the Japanese to appropriate. The survey states that "the first act of Japanese vandalism was the wholesale destruction" of Nankai University in July, 1937, when the library, containing priceless books and manu-

scripts was razed to the ground. Another great loss is the Sinological Library at Nanking. The report points out that those places not entirely destroyed have, in many cases, been converted into Nippon barracks, as is the case of the American-owned Shanghai University.

## JUNIPER GROVE CHURCH

In the January 12th issue there was a mistake made in the report of this church. Mr. L. E. Stewart is superintendent and teacher of the Intermediate Department, and Mrs. Orvis Strahan, assistant teacher. In the Young Peoples' Department, Mrs. L. E. Stewart is superintendent and teacher and Mrs. Walter Ladner is assistant teacher. This is the correction of that report.

New officers and leaders were elected in the B. T. U. as follows: Director, Lawrence Stewart; assistant director, Elizabeth Smith; chorister, Orvan Smith; general secretary, O. R. Smith; senior counselor, Mrs. A. W. Wilson; Intermediate leader, Mrs. R. R. Davis; Junior leader, Miss Eunice Smith.

The officers and leaders held their first meeting January 20th, at the church. The departments are reorganizing and hope to make this a great year in the B. T. U. work.

Our pastor is preaching a series of evangelistic sermons Sunday nights. Last Sunday night, two additions were added to the church for baptism.

A negro preacher is quoted in a funeral sermon as saying: "I dus not know dis here corpse, but unless dare is a change one of the pallbearers is gwine to hell."

We once saw a farmer killing jay birds in his corn field. He got a crippled jay and stepped on his wing. This made the bird cry out, and every time he cried out the jay birds came flocking round and he killed them. We thought of this when we read about the persecution of the Jews in Germany. The government over there pounces on the Jews. This calls out the sympathy of people all over the world. And then Germany says, "All right, send some money over here to help these poor persecuted Jews." And when it is sent the government gobbles it up.

## WOMEN WHO SUFFER



Birmingham, Ala.—Mrs. Daisy Walker, 105 N. 39th St., says: "I used to suffer from irregularity, was awfully nervous, and had cramps and pains and headaches associated with functional disturbances. Dr. Pierce's Favorite Prescription helped to relieve me of this condition. My appetite improved, I gained strength and felt just fine." Buy it from your druggist today.



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## WHERE AND IN WHOM SHALL I FIND CONTENTMENT?

It seems that we are living in a day of chaos. There is trouble on every hand. Our minds are like a covey of birds before the hunter's gun. We do not know today what will happen tomorrow. We have had peace conference after peace conference; we still have the League of Nations. Perhaps, these have accomplished a great deal, but after all, they have not solved our problems. Nations are looking at each other through the gun barrel instead of the Prince of Peace and the war clouds are hovering all round us. Let us see what Solomon, the wisest man who ever lived, one who had wide experience, said about peace and contentment:

I. He tried disobedience to his father David's instruction. He thought his father was "hard-boiled" and an "old fogey," but in the end this thought came to him: "It is better to be old and fogey, than young and foggy." So, he gave this advice to the young people: Proverbs 4:1-5:

"Hear, ye children, the instruction of a father, and attend to know understanding.

"For I give you good doctrine, forsake ye not my law.

"For I was my father's son, tender and only beloved in the sight of my mother.

"He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live."

II. He went out courting. He had 700 wives and 300 concubines but in the end he gave this advice to young single men: Proverbs 6:25: "Lust not after her beauty in thine heart; neither let her take thee with her eyelids."

Proverbs 21:9, 19:

"It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.

"It is better to dwell in the wilderness, than with a contentious and an angry woman."

III. He saw the effects of strong drink. Tradition tells us that he got drunk just one time to try it, but in the end he was in favor of total abstinence and wrote these words: Proverbs 20:1, Proverbs 23:20, 21, 29-35:

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

"Be not among winebibbers; among riotous eaters of flesh.

"For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

"They that tarry long at the wine; they that go to seek mixed wine.

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

"At last it biteth like a serpent, and stingeth like an adder.

"Thine eyes shall behold strange women, and thine heart shall utter perverse things.

"Yes, thou shalt be as he that lieth down, in the midst of the sea, or

as he that lieth upon the top of a mast.

"They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again."

IV. He tried the political realm but in the end after his kingdom had been taken from him, he gave this advice to those who were seeking office for contentment: Eccl. 9:13-18:

"This wisdom have I seen also under the sun, and it seemed great unto me.

"There was a little city, and a few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

"Then said I, Wisdom is better than strength: nevertheless, the poor man's wisdom is despised, and his words are not heard.

"The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

"Wisdom is better than weapons of war: but one sinner destroyeth much good."

V. He tried being "hard-boiled" and "over-bearing" but when his kingdom was taken from him and given to his son, he uttered these words: Proverbs 25:11, Proverbs 15:1:

"A word fitly spoken is like apples of gold in pictures of silver."

"A soft answer turneth away wrath: but grievous words stir up anger."

VI. He tried wealth. He had silver, gold, mansions, servants, etc., but in the end he said to the common people: Proverbs 22:1, Proverbs 16:16, Proverbs 17:1:

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

"How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!"

"Better is a dry morsel, and quietness therewith, than a house full of sacrifice with strife."

After Solomon tried to find contentment in these six things, he said: "All have failed, contentment is found in God."

May I say, I am not of the school that all of our young people have gone to the "bow-wows." I believe that we have just as fine young people today as we have ever had in the history of our nation, but we must realize that they are facing some grave problems. In the past few years, it has been my privilege to visit 125 high schools and 18 colleges. I found a spirit of unrest among our students. School authorities have tried to content them with organizations, sororities, fraternities, shindigs, fandangos, etc., but finally they have found like Solomon, these things do not satisfy. Many of them are discouraged, despondent, and are falling by the wayside.

According to the United States Educational Bureau Bulletin No. 34, out of every 100 boys and girls that entered the fifth grade, only 63 completed the eighth grade; of every 100 boys and girls that entered the

fifth grade, only thirteen finished high school; of every 100 boys and girls that entered the fifth grade, only two finished college. Why are so many falling by the wayside? They have been reaching out for something they have not been getting.

In conclusion, may I say our students are reaching out after the Word of God. Nothing will take the place of the Bible. In the past few years, some teachers in our institutions of learning have been turning up their noses at the Bible, but today many of them are realizing that the students need the Word of God and it is the only thing that is going to satisfy and content them. Therefore, I am happy to say that many of our colleges and universities, through their presidents, the Baptist Student Union, and other organizations, are teaching the Word of God in our higher institutions of learning.

"As a student is taught, so he thinketh. As he thinketh, so is he."

C. S. Moulder,

Baptist Student Secretary, S. T. C.

## "HELPING OTHERS TO BECOME CHRISTIANS"

Dr. Roland Q. Leavell, author of the book bearing the above title, has given to all who are interested in the subject of evangelism, especially Southern Baptists, a very interesting and timely volume. A pastorevangelist of long and successful experience and now a leader and promoter of our 1939 Southern Baptist Revival, he is amply qualified, both from the standpoint of the pastor and the local church and of the denomination at large, to give a practical treatment of the subject.

It is a short volume of only 143 pages, just six chapters, including the Introduction, which perhaps is the most important chapter of all. This brevity itself should commend the book to the busy pastor and soul-winner. In form it is written as a sort of service-book in the study of evangelism, the chapters being carefully and rather minutely outlined so as to lend itself readily to teaching. It is at once a very readable and a very teachable book, something that we do not often find in such volumes. The author has demonstrated that he is a master of this art.

"Helping Others" is seen not only in the title of the book and of every chapter, but in the very spirit and purpose of the book throughout—"Helping others" to "understand the Christian life," by "personal soul-winning," by "mass evangelism," by "evangelism in the home," and to "become better Christians." The book seems to apply the essence of

the Christian spirit to the heart of the gospel call—the call to evangelism.

It is published by the Home Mission Board of the Southern Baptist Convention and sells for only thirty cents per copy.

J. D. Franks, Columbus.

## LAWRENCE COUNTY

The Lawrence County quarterly B. T. U. associational convention was held at Calvary Baptist Church at Silver Creek, on January 8th, 1939 at 2:30 o'clock, with all officers present. The opening song, "The Way of the Cross Leads Home." Then Mrs. Dr. Waller led in prayer. Devotional by Miss Fortenberry of Silver Creek, reading was taken from 2nd Timothy 2-15 and Matt. 1-16. Prayer by Brother Horne.

The following are the grades given by each church:

Church	No. Present	Grade	Total Miles
Carmel .....	6	....	78
Silver Creek....	39	70	39
Newhebron ....	22	74	220
Monticello .....	38	86	266

Both Banners were awarded to Monticello. Next meeting to be held in Newhebron, second Sunday in April.

Topic of program, LOYALTY TO CHRIST. A member from Monticello gave an interesting talk on Prayer and Power.

A playlet was rendered by Silver Creek Union, "A New Star." Song, "Lord I give My Life to Thee."

Talk, "The Christian Soul Winner," member of Newhebron Union. Special Song, Bernice Nelson, Monticello.

Benediction, Prof. C. P. Wells, Silver Creek.

Bobby, aged five, was taken to church recently for the first time. He whispered to his mother quite loudly, "Is this a sit-down strike?"

## COUGHS...

### Here's Why You Cough...

#### WHEN YOU CATCH COLD

1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.

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How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

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### THREE GREAT MEN THAT I HAVE KNOWN

By T. T. Martin, Evangelist

(Chapter four from brother Martin's forthcoming book, "Viewing Life's Sunset from Pike's Peak," an autobiography.)

The first great man I have known is a country preacher, now an old man past eighty. He could have filled and have been a credit to any city pulpit; being a polished, powerful and unusually able Bible teacher and clear and sound in interpretation, sought after as a Bible teacher from the Ohio River to the Gulf. He chose to give his life to neglected country churches, often being pastor of eight churches at one time.

When I gave up my pastorate in the west to enter evangelistic work he was called to succeed me at more than three times the largest salary he ever received. He turned down the call and remained with his poor country churches.

Likewise Pastor Joshua Gravett of Denver, Colorado, has repeatedly turned down calls paying him three times his present salary and remained with his church of laboring people for more than forty years. I could tell of many such even to turning down ten thousand dollars a year to remain at their post of duty. Yet I often hear heartless carpers and muckrakers and traducers say "Preachers are in it for the money there is in it." Never do I hear them telling of the other class. They remind me of the cast-off wiff of the alley ways who finds a dead cat, stirs it up with a stick and calls to his chum-gamin "Oh Jim 'cum 'ere an' smel' 'em." Two birds flying over the lowland. One flies over a decaying carcass and lights on a rose bush; the other passes over the rose bush and lights on a dead horse! They are two classes of human beings! Some times when I have heard these slanderers of preachers I am reminded of the call of a railroad station out west "Ur-e-lia" and give the syllables a different inflection but I remember my life work and pass on.

This old country preacher lives on and works his little farm, buys and sells stock; but he is not the proverbial "horse trader." Many times farmers in trouble have gone to him with some animal for sale; as for instance, "I will take one hundred and twenty-five dollars"; and the country preacher, a great judge of stock would say, "No, that horse is worth one hundred and seventy-five dollars." Never has he been known to buy any animal for less than he thought the animal was worth.

And oh! the lonely rides through the lonely night hours in rain and sleet and cold, to comfort the sick and dying, or the unsaved, for more than fifty years now!

At the great assizes his name will appear as the great Christian Abou Ben Adam, the country preacher—Jeff Rodgers of Amory, Mississippi.

The second great man against the eastern horizon, was the great scientist-preacher, Professor I. R. Dean, head of the science department of a great state college in the west. When I was myself holding the chair of science in a great western college I heard of the brilliant young infidel

science professor. Suddenly there came a clap out of the sky that stunned the young infidels of the state: "Professor I. R. Dean has been convinced that the Bible is from God; has accepted Jesus Christ as the Saviour who died for his sins, to redeem him from all iniquity, resigned his bountiful professorship and gone to preaching for a small church for six hundred dollars a year!"

There had grown up at Waco, Tex., under the nose of the then greatest living preacher, himself a former infidel, B. H. Carroll, a strong infidel club, possibly the strongest in America, known as Liberal Hall, paying a great learned infidel a salary to lecture to them twice every Sunday, owning a hall worth around five thousand dollars.

Professor Dean wrote Mr. Shaw, the infidel leader and lecturer, that if his club was really liberal he desired to lecture to them one night on "The Bible and Science." Mr. Shaw wrote back to come ahead; that he would advertise him and give him an audience. I secured a leave of absence from my school room in Baylor College at Belton and went to Waco and attended that lecture. He spoke two and one half hours on "The Bible and Science." One month afterward the Infidel club cut down their lectures to once a month instead of twice every Sunday. Six months afterwards their hall was for rent!

Professor Dean killed that powerful Infidel club with that one lecture!

He preached and lectured on the Bible and science throughout the United States and Canada for many years. Men of means sent him to China and he preached and lectured on "The Bible and Science" through an interpreter throughout China.

At the close of the Dayton, Tenn., Scopes trial, Bryan having gained the victory over Darrow, the next day for two hours, Professor Dean, William Jennings Bryan and I planned how we could save our schools from the curse of evolution. I left that night to put on a campaign in Louisiana against evolution in tax supported schools. The following Sunday afternoon there came a wire "William Jennings Bryan died this afternoon while asleep." A few years later there came a wire from Los Angeles, California, "Professor I. R. Dean died last night while asleep." And I am left alone!

The third great man was the greatest man America ever produced. Great in character, great in intelligence, great as a lawyer, great as a statesman, great as a Christian, great as an author and great as an orator.

Standing amidst the crags of Pike's Peak, it is hard to point out the tallest peak; but stand in West Cripple Creek at the sunset hour; and when all other crags will be wrapped in shadows the real Pike's Peak will be catching the sunset rays and throwing them back to the beholders. So, standing among the living, it is hard to select the tallest, the greatest; but wait until the shadows of time fall; and when others shall be wrapped in the misty shroud of the forgotten past, the life of William Jennings Bryan will still be reflecting the rays of the

glory of the greatest, as a statesman, as a Christian, as a man, though possibly the political jackals of the plains may be still howling over his grave.

Two unrecorded incidents in the life of William Jennings Bryan:

Years ago the Democratic party's convention was deadlocked for weeks in New York City. There was in the city a great gospel tent, seating thousands, in which for forty years evangelistic meetings had been held. During that Democratic deadlock I received a wire to come and preach in that gospel tent for ten nights. Mr. Bryan and I were close friends.

One night during the long drawn out Democratic deadlock, about two thirty in the morning, there was a knock at Mr. Bryan's hotel door. Stepping to the door in his pajamas, and opening it, he faced a committee from the Democratic Convention, and invited them in. The spokesman said in substance: "Mr. Bryan the delegates have lost their heads in this deadlock, they are mad and are at white heat and are liable to wreck the party. We are from the wet wing of the party. We know your convictions as to prohibition. We don't ask you to change your convictions; the convention went on record on that issue in the platform we adopted four years ago. Let that stand as the party's attitude on the question until changed by the convention. Don't risk splitting the party by forcing us in this heated deadlock to adopt another plank on prohibition. If you will do this we of the wet wing will swing to the dry wing tomorrow morning and nominate you for the presidency unanimously and you will receive the greatest majority any president ever received." The presidency of the United States offered him on a silver platter! Mr. Bryan replied, "Gentlemen, I am too far along in life to betray the people now." And bowed them out of his room.

In about an hour there was another knock at the hotel door and Mr. Bryan in his pajamas stepped to the door and there was facing him another committee from the dry wing of the Democratic party. The spokesman said, "Mr. Bryan this deadlock is about to ruin the party. Men are mad and at white heat. They have lost their heads. We are from the dry wing of the party. We know your convictions on prohibition. We don't ask you to change your convictions. The convention adopted a plank in the platform on prohibition four years ago.

Let that stand as the attitude of the party until changed by the convention and don't risk splitting the party by forcing the adoption of a plank on prohibition in this deadlock and the wets will swing to our side and we will nominate you for president tomorrow morning unanimously." Mr. Bryan, with the presidency of the United States offered him on a silver platter twice within one hour replied, "Gentlemen, I am too far along in life to betray the people now. I bid you good morning." And bowed them out of his room! Immortal martyr to right! True Americanism!

In the days when the Chatauqua was at its peak, Mr. Bryan was lecturing three times a day, one hundred dollars per lecture. He was lecturing in the far northwest; it was very hot weather; a friend of mine was traveling with him. Mr. Bryan had just lectured and it was about eleven thirty A. M. Mr. Bryan was wet with perspiration, waiting for a car to dash ninety miles across the country to the afternoon engagement. My friend said, "Mr. Bryan, do you see that tall awkward boy yonder? He walked fourteen miles from out in the country to hear you lecture this morning. He works out there on a farm as a wage hand to make his way through school. He is an orphan boy." Just then the manager handed Mr. Bryan his check for one hundred dollars for his lecture there. Mr. Bryan called the boy to him and said, "Tell me about yourself." The boy told him he was an orphan, lived and worked on a farm fourteen miles out to pay his way through school and had walked the fourteen miles that morning to hear him lecture. Just then Mr. Bryan turned over his check for one hundred dollars and wrote on the back of it "William Jennings Bryan" and jumped in his car and sped away as he handed the check to the boy. Did the angels strike a new note on their harps that morning?

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### THE POWER OF PRAYER IN PARKWAY

God still hears and answers His people. When genuine wrestling takes place, God works in mighty power. Parkway Baptist church was on its knees as the new year came in, and His children went away feeling the presence of Jesus in their souls. Again Sunday they besought the Lord earnestly. That afternoon after scripture reading, testimony, and prayer every deacon of the church agreed to bring into the treasury of the church one tenth of his income. In the evening worship service one by one they gave a personal testimony with telling force. The tithing book is in the front of the church, and many people are signing their names to a pledge to finance God's kingdom work in God's way. What great things prayer can bring to pass, and what joy comes into the Christian's life when he obeys God.

Eunice A. Sandlin,  
Education Director.

### OUR VICTORY WILL BE YOUR VICTORY

Bucharest, Rumania, January 19—Now, a few things about our tragic situation. All churches are still closed. But we are still alive and do our best for Christ's sake. The "Decizia" stopped the public services but gave us the opportunity to hold the "house" services. Therefore instead of 1602 church services, we have now over 20,000 "family" services. Each Baptist family is holding family services in his house twice a Sunday.

And let me tell you that this closing of our churches has turned out to be quite a great and unusual blessing from on High. While our churches are closed our mouths are still open. In spite of all this hard circumstances we preach our Lord Jesus Christ.

Please sustain us constantly in your prayers that we may be guided in these trying circumstances. The enemies are many and powerful, but we are not alone and therefore we hope to win the battle for religious liberty for Rumania. Ask your people to be partners in this holy war. And it could be done by prayers and moral support. And then our victory will be your victory, too!

### IN APPRECIATION OF BROTHER D. A. MCCALL

With deepest regrets the membership of the Dixon Baptist Church learns that their pastor, Rev. D. A. McCall, who has so faithfully served us for the past three years is to be with us no more as pastor. We feel this loss most keenly but we rejoice to know that he has been called to a greater field of labor. Under his able leadership our church has been revived and is now functioning, in its small way, as never before. Through continuous struggling and many disappointing situations he has led us on.

With the splendid cooperation and efforts of Mrs. McCall, a Sunday school has been organized and is growing steadily. Through the help of brother McCall the EF plan was

### ENTERTAINING STRANGERS

Little did her college mates at Blue Mountain College realize as they sat in classes with Lullia Olga Mosgovoy from 1929 to 1931 or strolled across the campus with her that they were hobnobbing with nobility. This revelation was not made until recently when Count Mocei A. Mosgovoy, her father and former Russian "sugar king," who amassed one of Russia's large fortunes of pre-revolution days, arrived in Atlanta from Harbin, Manchukuo, to join his wife, two daughters and son who had already established residence there.

The Mosgovoy's years ago dropped their titles, and now like to be known as plain "Mr. and Mrs."

Mr. Mosgovoy's arrival last year brought together for the first time a family that was scattered seventeen years ago when the Bolshevik government seized the Mosgovoy's property in Petrograd and they fled through Siberia to safety in Manchuria.

The eldest daughter, the former Countess Lullia Olga, came to the United States eleven years ago to attend Blue Mountain College, and after graduating there, entered the W. M. U. Training School in Louisville, Kentucky. She is now Mrs. Ernest D. Bean and lives in Atlanta, Georgia.

Her wedding three years ago was an international gathering. From Shanghai came a younger sister, Countess Zoya, who was on the staff of the North China Daily News, to be maid of honor. From Manchukuo came the mother, Countess Alexandra, and young Nicolai, now sixteen.

The wedding visitors were so impressed with America and with Americans that they decided to stay. They later persuaded the head of the family to join them here.

Until a year ago Mrs. Bean had not seen her father in ten years. Miss Zoya, as the younger countess prefers to be known, had not seen the elder Mosgovoy in five years. Mrs. Mosgovoy and young Nicolai had last seen him more than three years ago.

made possible here.

Through his interest and aid we have had many opportunities of hearing able speakers, pastors, laymen, singers, missionaries, etc.

His and Mrs. McCall's work has been such a great blessing to us, to our homes, our church, and county that we feel keenly our great loss and wish to express our sincere appreciation of their work and influence in all their endeavors.

Signed:

W. M. U. Committee,  
Mrs. R. L. Nickolson  
Mrs. Angus Watkins  
Mrs. Roy Nicholson  
Mrs. Mattie Watkins  
Mrs. Frank Dearing  
Mrs. Willis Germany  
Mrs. Anne Walton  
Mrs. E. L. Busby

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### MRS. H. A. POLLARD

The hearts of the entire membership were saddened recently over the death of this good woman. She had been a member of the Noxapater Baptist Church for only a few years, but during that time she endeared herself to us all. A beautiful spirit, self-sacrificing, always seeing the good in every one, she manifested the Spirit of her Lord whom she loved dearer than her own life. She was a constant benediction to her church, her friends, and to her pastor. She talked of nothing but her church, her Master, who, as she said was always with her. He was as real to her as any of her earthly friends. She was a constant inspiration to all who knew her, and all of us miss her so much. She and her husband, H. A. Pollard made their home in the home of their daughter and son-in-law Mr. and Mrs. T. R. Kilpatrick, of Noxapater. Her life will live on, and be a blessing to her children and friends as long as they live.

C. C. Weaver,

Dr. C. H. Bolton of West Palm Beach was elected president of the Florida Baptist Convention, which met with the church where he is pastor. It is said that as in our Mississippi Convention evangelism

was practically crowded off the program. The Florida brethren joined most of the other states in approving the plan of providing for preachers operated by the Relief and Annuity Board in Dallas. A resolution was passed providing for a contribution of \$20,000 to Stetson University, the amount to be raised in April by the University and the Convention Board taking the field. The goal for the Cooperative Program in 1934 is \$135,000, the same as in Mississippi if we remember correctly. The Convention authorized but did not instruct their board to appropriate \$25,000 in five annual installments for a new church building at DeLand, where Stetson University is located.

First Clerk: "How many people work in our office?"

Second Clerk: "Oh, I should say about half of them."

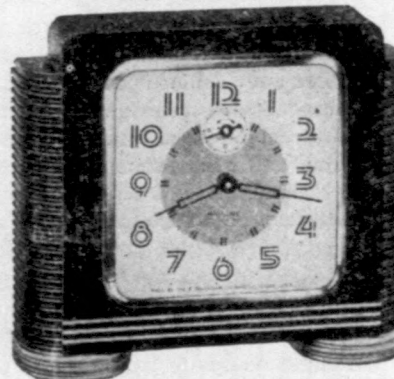
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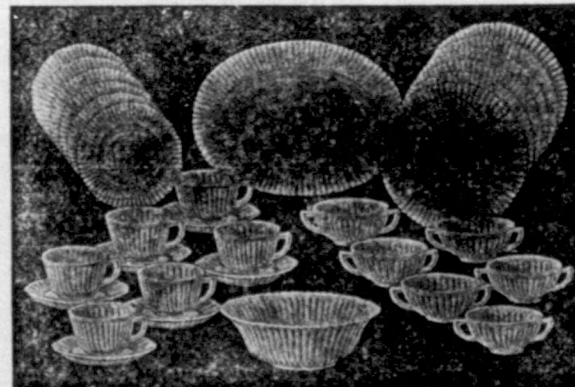
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